1:Indiana U. E-4 1955 EC1 Hungary EC1

SUBCONTRACTOR'S MONOGRAPH

ON

THE HUNGARIANS

OOOPrepared by the members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies.

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PREFACE

121 This is one of a series of monographs produced under HRAF Subcontracts. This monograph constitutes one portion of a combined effort between Indiana University and Associates for International Research, Inc. for a description of Hungarian society.

The emphasis throughout the present work has been on a description of the Hungarian peasant culture. Other aspects of Hungarian life and are being covered by Associates for International Research, Inc.

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INTRODUCTION

114 1. This series of monographs was prepared under contract HRAF-2 Indiana-1 by members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies, and under the auspices of the Research Center in Anthropology, Folklore, and Linguistics. The undersigned, Chairman of the Program and of the Research Center, served as Principal Investigator. Ruth C. Heffner co-ordinated the project and was its general Editor. Other participants included, on the research staff -- Victor E. Hanzeli, Ken Ishimoto (deceased), Igor Kopytoff (Northwestern University), Nicholas Mihailoff-Shelly, Eeva Kangasmaa Minn, Felix J. Oinas, Alo Raun, Linda Raun, and Joseph Strmecki; and as cartographers -- Joan Harris, Robert Mayfield, and John Ray. The author or authors chiefly responsible for each handbook are indicated on the title of each particular monograph.

128 2. The contract required that a topical format (Annex "A") be followed, wherever applicable. This requirement was, naturally, complied with, even though, from a purely scholarly point of view, a sharply different arrangement of the data, and of their interpretation, would have been more desirable.

3. The staff feel that the severe limitations of time and the inaccessibility of certain important resources resulted in a product which could be considerably bettered, given a more

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128 leisurely approach. The staff, of course, appreciate the circumstances which necessitated rapid completion of their monographs, but urge that these handbooks be revised and expanded at an early opportunity, as well as kept up to date, to insure both comprehensive coverage and the availability of information that is always timely and accurate.

114 4. Because of the pressure of time and the fact that the members of the research team are not native speakers of the English language, some of the manuscripts, despite editing, lack stylistic polish; occasional lapses from the idiomatic will, it is hoped, be eliminated from future versions, In no case do these faults obscure the meaning or distort the substance of the information.

114 5. The scholarly stimulation afforded by the
122 researches undertaken for this project was not materially lessened by the obligation upon the staff to respond to the stringently specific requirements of the contract. While the peoples and languages of the Uralic group have been under continuous investigation at Indiana University for the past twelve years, work by our team on these monographs doubtless tended to enhance further the development of this field at this member institution of the Human Relations Area Files, Inc. whose assistance in providing this splendid opportunity is hereby gratefully acknowledged.

Thomas A. Sebeok
July 1955

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OOC This monograph was photographed and reduced from the original manuscript by the process of Xerography.

ANNEX "A," Subpara raph 1a, Sociological Background

GENERAL CHARACTER OF THE SOCIETY

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The Magyar culture, as it has developed through the years, has a threefold source: East European, Germanic, and Oriental; nevertheless these people have succeeded in molding the differing elements into something of their own -- a national culture. Hungary has been termed the only genuine "melting pot" of modern Europe where the new racial and cultural elements assimilated themselves with great rapidity and to a remarkable degree. Their mere survival is the best witness to the deep attachment of the Magyars to their own culture, for during their history they have never been able to relax their struggle to survive as a nation against both armed and peaceful penetrations by neighbors on all sides. As a nation they are consciously conservative — as they have had to be to maintain their existence as a nation in a sea of Germanic and Slavic peoples — but the present government of Hungary does not seem to have taken into account this fairly general national tendency.

The Magyars live today under Communist dictatorship within the borders of an economically almost "impracticable" state, in a society which, due to its very instability, is very difficult to describe. No society can ever be called fully stable, but contemporary Hungary has had more than its

181 share of upheavals and yet no one has ever evaluated scientifically the total impact of the complex social, political and economic changes of the last 100 years upon the Hungarians.

178 The material factors of civilization have obviously changed within this period and continue to change in front of our eyes. Even a partial industrialization was a relatively late phenomenon in Hungary. The country was the granary of the Austro-Hungarian Empire for centuries, and not before the second half of the nineteenth century can we consider industry in Hungary in the modern sense. After world war I, dismembered Hungary fell back on an almost entirely agricultural economy. Public efforts to adapt the country's economy to the changed geographic conditions were undertaken, aiming at the establishment of new types of industry corresponding to the new conditions. Mechanization of agriculture was still in a rudimentary state. After world war II, the official economic emphasis in the country fell upon the development of heavy industry and the collectivization and mechanization of agriculture, [369] as taught by Lenin and Stalin. Meanwhile, technological progress has not only attracted peasants to the cities but, with the new media of mass communication, it brought forth the village from its secular isolation and began to spread elements of urban culture among the peasants. During the same period, the boundaries of the state, overlooking minor readjustments of the

178 borderline, changed at least four times; two world wars were fought in the country and masses of refugees were displaced; two revolutions shook the society; and three foreign occupations occurred -- the last one still in force. Such changes could generate nothing but instability of the population.

181 The culture of Hungary today seems to be no longer of a purely agricultural but rather of a mixed type of economy in which agriculture is still predominant. It is an intention of the present regime to swing the emphasis from agriculture to industry, but the success of this endeavor depends a great deal on how much economic co-operation the Hungarian regime will receive from the countries it now depends upon from the point of view of raw materials, especially the Soviet Union.

565 181 Peasant society, like the rest of the population, is unstable. The motives dominating the Magyar peasant are complex and it is difficult to affirm that any of them clearly dominates the other. The economic motives are strong and an important cause of social unrest roots still in the fact that the poor peasants, of whom many work in the kolkhozy, cannot be assured of even a passable living standard in spite of certain relatively small financial favors the regime extends to them, while utterly exploiting the richer peasants. Most scholars interested in Magyar culture agree, however, that economic motives do not suffice to explain the Magyar peasantry which,

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unlike the peasantry of Western Europe, is not only an economic status but a way of life. Among the economic motives which help determine the attitude of the Magyars may be listed also the peasants' widespread resistance to the power which stripped them of their old manner of living and their economic independence, however meager it was, and forced them into the collective farms where they receive wages in the form of crop shares which they consider debasing.

One could generalize that the Magyar peasant society is unstable but hostilely united -- at least potentially -- against their present government.

To sum up different opinions on Hungary, the Magyars are believed to 181 be conservative, individualistic, romantic, easily aroused to enthusiasm, gallant, possessing a high degree of sensibilité, amenable to advice by kind words, politically oligarchic and aggressive.

The Magyar peasants are reported not to be exempt from what are believed 181 565 to be general peasant qualities: dourness, hardness and suspicion. However, they seem to differ from their likes in other countries insofar as they are reported to be prouder, less docile, more generous, less thrifty and less hard working than the Middle European peasants as a whole: their social life seems to be narrower for they are no "joiners" and care little, unlike their German counterparts, for associations, clubs or authority. Their social life

181 565 is intensive in depth, but it is limited mostly to the family circle, taken here in the broader sense.

181 208 In their approach to national problems, the Hungarians seem to be predominantly romantic, irrational, and thus easily influenced by the right kind of propaganda. Any policy which employs a slogan easily adaptable to the conservative and retrospective frame of mind of the Hungarian peasant has hope for success, and once a slogan of this kind catches on, compromise on the part of the public is not to be feared. Two world wars have shown that the Hungarians, once convinced theirs is a righteous mission, will fight to the end even when their cause seems hopeless. The present regime does everything possible to take advantage of this tenacity. Beginning with statements about the early communistic tribal organization of the primitive Magyars, Communist propaganda tries hard to make a chain of all the facts of Hungarian history which can be interpreted as pointing to the present regime as the "fulfillment of a glorious past." It would seem, however, that the facts of history are too well known and their memories of their treatment as a conquered people are too fresh for them to be too swayed by Communist propaganda.

Annex "A," Subparagraph 1b, Sociological Background

HISTORICAL SETTING

This section, sketchy as it is, has definite limitations in scope. It is intended to concentrate on the highlights of history which have influenced the Magyar peasant mind, peopled their folklore with images of national heroes, and determined the orientation of the Hungarians toward their neighbors.

The ancestors of the Magyars lived before the ninth century A.D. in what is today the southern part of European Russia. They were tied by a loose tribal organization in which Bulgar-Turkic and Ugrian-Magyar elements banded together. They followed the nomadic, equestrian way of life of the Bulgar-Turks and adopted the language of the Ugrian-Magyar minority.

In 896, they settled in the Carpathian basin after having easily overcome the resistance of the latter's scattered Slavic, Bulgar and Avar inhabitants. Settling in the Danube valley, they occupied an ill-fated crossroad where Oriental expansion toward the heart of Europe and Germanic expansion toward the Balkans and the Near East have clashed for ages. In this new habitation, the Magyars continued their nomadic way of life for almost a century and conducted plundering expeditions as far into civilized Europe as Bremen, the Pyrenees, Southern Italy and Byzantium.

000 civilized Europe as Bremen, the Pyrenees, Southern Italy and Byzantium. 6

173 Legendary references to this period abound among the Magyars. According to folk tales and chronicles, two sons of the giant Menrot, Hunor and Magor, moved to a new hunting ground in the swamps of Meotis, guided in their wanderings by a wondrous roe (csodaszarvas). Arriving at Meotis, they abducted the women of the family of King Dula, the Alan ruler. The offspring of Magor and Hunor became known, respectively, as Magyars and as Huns--a relationship which Hungarians have always been proud of. The leader of the tribal alliance of the Magyars at the time of the settlement (honfoglalás) was Árpád, founder of the House known by his name. He, in turn, is said to have descended from a huge eagle-like bird, the turul--just one example of the shamanistic totemism of the Magyar ancestors. Árpád himself is referred to by the Hungarians today as the founding father of the country, Árpád apánk, 'our father Árpád.'

175 797 At the turn of the millennium, chief Géza's son, István, educated in Christian beliefs, became the first king of the country. He was crowned in 1001 with a crown he had received from Pope Sylvester II. This "Holy Crown" is still considered the symbol of Magyar sovereignty. The complete conversion of the Magyars took several decades, but the open resistance of certain pagan clan chiefs was energetically suppressed by

István himself, who was later canonized. Szent István was never a subject in popular narrations, but one of his successors, Szent László (1077-1095), is depicted in several widely known legends as the prototype of Christian knighthood.

Under the reign of the House of Árpád, the Magyars were converted to Christianity and thus were subject to numerous important western influences, especially from missionaries, French, German and Slavic. Since then, the basic sources of Magyar civilization have been (a) its Oriental heritage, (b) the western influences as transmitted by the leading classes, and (c) elements borrowed either from the pre-Hungarian occupants of the Carpathian basin or from the neighboring, chiefly Slavic, peoples.

Under the Árpáds the feudal system had not yet taken root; the king governed as a patriarch over a society in which servitude was not unknown, and in which his own power was based upon the huge domains which he possessed.

Being right on the boundaries of their spheres of influence, the Árpáds waged several wars against the Holy Roman Empire and Byzantium.

In 1241, the Tatars broke through the Carpathian mountains, defeated the Magyars and pillaged their country. The cruelty of the Tatars (Tatárdúlás) is still remembered and their name still recalls to the

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175 Hungarians ruthless military campaigning and barbarian devastation.

Under the Angevin kings and Zsigmond (also a Holy Roman Emperor), in the fourteenth and fifteenth centuries, the feudal system was definitely implanted in Hungary, to stay until the nineteenth century. At the bottom of the social pyramid were the serfs (jobbágy), who constituted a majority of the nation with little or no rights, and who were the direct ancestors of the Magyar peasants of our day. The country's recovery from the Mongolian devastation was partly due to the exploitation of gold which made Hungary contemporary Europe's largest producer of precious metals. Urbanization appeared, though of course only in its medieval form. The increasing wealth of local overlords led, later on, to the weakening of the royal power as well as to an increased exploitation of the lower classes.

After the fall of Constantinople in 1453, the Turkish threat was imminent in Hungary. Hunyadi János, the Vojvoda of Transylvania who became, upon the death of King Ulászló I, the regent of the country, successfully stopped the Sultan's troops at Belgrade in 1456. Hunyadi's deeds against the Turks made him a legendary hero of terrible strength.

Hunyadi's son, Mátyás, elected king in 1458, brought the Hungarian Renaissance to its peak. His court competed in splendor with those of the Italian princes. He reorganized the army, but used it more against Hapsburg

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imperialism than against the Turks, and his financial and judiciary reforms remedied the troubled conditions prevailing in the country. An elected king, he drew heavily on the support of the lower nobility. History has designated him "Matthias the Just" (Mátyás az igazságos) and still remembers him as a defender of the poor and a dispenser of justice.

But under the successors of Mátyás, economic conditions grew steadily worse. Hungarian gold had depreciated in the competition with gold imported from the New world, the central political power of the country was weakened, and the local oligarchs were exploiting the serfs with increasing rapaciousness. The first massive armed uprising of Magyar peasants--albeit an unsuccessful one--dates from 1514. This was a poorly armed and untrained army of the people, whose captured leader, György Dózsa, was savagely tortured and slowly burned alive, his flesh served to his lieutenants. After the execution of scores of rebellious peasants, legal sanctions provided for the "eternal servitude" of the peasant who, from then on, was not only more heavily taxed but was also deprived of his right to change masters and to move from one domain to another. (This historical incident is now being strongly played up in the Communist propaganda directed toward the peasants. Dózsa had previously never had a prominent place in Hungarian folklore.) [208]

The completely disorganized country was an easy prey of a new and

175 successful Turkish onslaught. The battlefield of Mohács, scene of the Magyars' defeat (1526), still survives in such locutions as több is veszett Mohácsnál, 'the Mohács loss was greater,' a common expression of sympathy. To the Magyar mind, Mohács symbolizes a paralyzing, near-total defeat.

With Mohács began the 150-year Turkish occupation which resulted in a threefold division of the country, the central and southern sections of which were occupied by Turkish military forces and treated as an absolute colonial dependency; furthermore, the population was suppressed by the corrupt administration by local pashas, heavy taxation, forced labor, even robbery, extortion, murder and enslavement. With most of the inhabitants having fled into the other zones, this area became practically depopulated, while the total number of the inhabitants of the entire country sank from the pre-Mohács 3 to 4 million level down to little more than one million.

The western and northwestern parts of Hungary were ruled by the Catholic Hapsburgs, while Protestant Transylvania and northeastern Hungary was a relatively autonomous principality, vassal of the Porte. Thus Hungary proper had two kings, one Hapsburg-German and one "national."

A controversy whose roots lay in medieval East European politics--the hostility of the Magyars toward the Germanising imperialistic trend of

the Hapsburgs--manifested itself, after Mohács, as a continuous struggle. 175
Between 1683 and 1697, the troops of Leopold I cleared the land of the
Turks. They evicted some of the remaining Magyar "rebels" or pro-Turk
"quislings," and settled masses of Germans, Slovaks and Wallachians in the
deserted areas. Against the Magyars, the imperial troops were altogether
as ruthless as the Turkish Janizaries. And, of course, during all these
chaotic years of alternating "liberations," the peasants were the ones
who had to suffer the most.

After years of mistreatment under foreign rule, the Magyars
reacted with the first Hungarian war of independence (1705-11). In this
controversy the majority of the Magyars sided with Ferenc Rákóczy, prince
of Transylvania and leader of the movement. The national army of the
kuruc (as opposed to a few pro-Hapsburg Hungarian labanc) fought in a
few skirmishes with practically no equipment and no international backing,
and their light cavalry, victorious in guerrilla warfare, won no major
battle. Their fight was rather a symbolic one. In the popular mind,
Rákóczy's name and the word kuruc still stand for bravery and devotion to
a national cause, while labanc bears the connotation of a German or
foreign mercenary.

After Rákóczy's defeat, the Hapsburgs definitely seated themselves

175 on the Hungarian throne. During the eighteenth century, relations between the Magyar Estates and the Court of Vienna became more normalized, but in the country the feudal social structure continued undisturbed. The more liberal Hapsburg kings who undertook an alleviation of the serfs' lot encountered stubborn opposition on the part of the nobility.

At the turn of the nineteenth century, nationalism began to awaken in Hungary as it did in the rest of Europe. This new attitude severed the Magyars from the minorities which, after the repulsion of the Turks, had been settled en masse in the country. Meanwhile, the social reforms inspired by the French Revolution grew more and more pressing. At first, the reform ideas found a deaf ear among the rulers of Hungary: the high nobility had switched to the Viennese court life and had become staunchly conservative, and the lower nobility was just as hostile to any infringement upon their privileges and preroqatives. Only a fraction of the noblemen were inbibed with any radical ideas. But still, this minority, sure of an overwhelming popular support, easily rode the 1848 wave of European revolutions. The leader of these social reformers was Lajos Kossuth, and under his leadership their demands were formulated in the famous 12 points of the Ides of March (1848). Kossuth's followers brought about the recognition of basic human rights; they insured individual freedom and equality before

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the law; they abolished the tax-exemption of the nobility and set up a government responsible to the Parliament.

The original conciliatory attitude of the Court soon became one of strong opposition and war broke out in which the young Hungarian government faced not only the Hapsburg power but the Holy Alliance also. After initial victories, Russian intervention followed and the "War for Freedom" (Szabadságharc) was lost. The people fought heroically under Kossuth and after the defeat, his name (Kossuth apánk 'our father Kossuth') remained engraved in their memory as a symbol of national independence as well as of democratic social reform. After the defeat, Kossuth went into exile; he was welcomed in several western capitals, but he was unable to raise any material support for his cause. In 1852, after an enthusiastic reception on Capitol Hill, he toured the United States.

Meanwhile, reaction raged in Hungary in the form of a revengeful bureaucratic oppression, Germanization, and economic exploitation of the rebel country under the aegis of the Minister of Interior Bach.

Consolidation and appeasement came in the 1860's. At peace then, Hungary prospered under an economically liberal government. The standard of living, however, increased more for the higher and middle classes than for labor and the peasantry. A wave of strikes among agricultural laborers

175 and work stoppages in the just-developing industries began to take place.
[167] Tens of thousands of landless peasants were driven by poverty to the United States and Canada. 1/

The First World War found Hungary on the side of the Central Powers. With them, the country tumbled down to defeat and social decomposition. In 1918, a secession from Austria was proclaimed and a democratic government took over which, however, was incapable of carrying the burden of reorganization. The reins of government slipped into the hands of the Communists who proclaimed a dictatorship over the proletariat. In 1919, the atrocities of the revolutionaries and especially their terroristic methods of collecting grain in a starving country, turned the peasants away from the Bolsheviks and prepared the way for the successful nationalistic counter-revolution under the leadership of Miklós Horthy.

The new national assembly, while retaining the royalist fundamentals set up in the Hungarian constitution, declared that the throne would temporarily remain unfilled and named Horthy third Regent of Hungary after Hunyadi and Kossuth.

The new course, after some initial excesses, soon established itself as a "mild" dictatorship with some parliamentary assistance--a regime similar to Salazar's Portugal. The Horthy regime's first bitter pill was the

1/ [in the 1860's - Analyst]

The Horthy regime's first bitter pill was the 175
Versailles-Trianon Peace Treaty which mutilated Hungary: 71 per 728
cent of her pre-war territories and 63 per cent of her inhabitants were given to the new neighbors: Rumania, Czechoslovakia and Yugoslavia.

This Treaty, so contrary to the Wilsonian ideals, kept burning the flame of irredenta among the Magyars without distinction of class. The national grievances resulting from the Treaty of Trianon were one of the most important reasons why certain anti-western and pro-German propaganda found ready response among a large number of the people.

In 1920, 54.2 per cent of the land belonged to big landowners in 175
estates over 100 hold, i.e. 142 acres. In order to solve this urgent problem 423
of the rural population, an agrarian reform of limited scope was initiated to remedy the historic injustice. However, only 26 per cent of the large estates were concerned; 404,000 peasants received only a little over four acres each. The reform, with its weak aims and the paternal enforcement methods which it employed, failed to impress the peasantry.

With a vivid picture of Communist terror in their memory, and 175
suffering from an ever-increasing pressure from the expanding Reich, the Hungarians drifted closer and closer to the Axis side. Then came their participation in World War II on the side of the Germans, defeat, and the final occupation of the country by the Red Army in 1945.

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Among a great number of other democratic provisions, the new government immediately ordered a complete agrarian reform. An additional 550,000 persons were given land averaging seven acres. In spite of this large-scale handout of property, ascribed propaganda-wise to the Communist Party and the "Red Army of Liberation," the first free elections in 1945 returned a vast majority of anti-Communist deputies to the new national assembly.

[474] The peasants' mistrust of the Communists turned definitely into opposition when the forced collectivization of the previously distributed land began after the Communists' take-over in late 1947. Since then, the fundamental opposition of the peasants to the Communist state has not changed in the slightest; there seem to be periods of détente between government and peasantry, but these may be simply the result of the Communist tactic of exerting pressure on the screw of collectivization with alternating force.

OOO The history of Hungary in the twentieth century has left no name which has had a lasting impact on the mind of the common people.

1: Indiana U E-4 1958 EC1 Hungary EC1

SOURCE

000 Hóman, Bálint and Gyula Szekfű

1935-36. Magyar Történet. [History of Hungary.] 5 vols. 3rd ed. Budapest. Numerous illus.; maps; charts.

Annex "A," Subparagraph 1c, Sociological Background

SETTLEMENT PATTERNS

161 Hungary is one of Europe's more densely populated countries and the most densely populated one in Central and Eastern Europe. The 1954 figures show a density of 271.6 per square mile against the European mean of 209.6 per square mile and the US mean of 49.1. Hungary's population density, for instance, is 150 per cent higher than Indiana's 108.7.

361 Settlement patterns in Hungary are quite varied and even more so are the settlement patterns of historic Hungary, where the geographical conditions were even more diversified than in the predominantly flat Hungary of today. The range of settlement patterns follows sometimes the topographical, sometimes the ethnic boundaries.

The majority of Magyars live in small, primarily agricultural, towns and villages. The overwhelmingly predominant settlement pattern of these rural areas is of the close variety, but, in an ever decreasing number, however, open settlements may also be found. These latter occur either as individual settlements (tanya) or loosely grouped settlements (szer).

The tanya, or individual agricultural settlement--historically the result of the Turkish occupation--consists of the farmhouse and outbuildings which are built on the farmer's land. The next tanya, built on neighboring property, is perhaps a walking distance of some fifteen minutes away. This pattern is common on the Great Plains, especially in the outskirts of cities. In the Nagy-Kúnság, Kis Kúnság and in the vicinity of the city of Kecskemét, the lonely tanya characterizes the landscape. There were more than 8,000 of them around Kecskemét, 9,000 around Szeged and 5,500 around Hódmezővásárhely in 1925.

The szer type of settlement--much more rare than the tanya--is met with in some isolated Transdanubian regions, mostly around Göcsej and Hetés (Zala county) and Alsóőrség and Felsőőrség (Vas county). In these hill countries, small groups of houses, called szer, are placed on neighboring hilltops, where five to ten szer constitute a village. These szer originally were inhabited by kinspeople, and in some cases this is still true.

The relatively greatest (23 per cent) percentage of Hungary's population lives in towns of 1,000 to 3,000 inhabitants, medium size by Hungarian standards. The northern and eastern part of Transdanubia

and the eastern and southern part of the strip surrounding the Great Plains, including most of the Trans-Tisza region, are characterized by towns of this size, while 9.54 per cent of the country's inhabitants live in settlements smaller than 1,000 or on isolated farms. Such small villages appear only in some parts of the country, especially in the hilly regions of Zala and Vas counties and in the Mecsek, Mäka and Bükk mountains.[19]

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The layout of these small and medium sized towns follows different patterns. The geographical limits of the different types is difficult to establish, for many of them overlap; one could, however, generalize that Transdanubia and Upper Hungary feature towns with a main street ('market street') intersected by alleys and side-streets, having sometimes parallel streets also. The lots in such towns are oblong, with the shorter side facing the street; the houses themselves also face directly upon the street in an even row and, together with their fences in front, delimit the two sides of the street.

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The southernmost part of the Great Plains area is made up of settlements with a regular chess-board type of layout. These towns originated in their modern form after the expulsion of the

361 Turks, when the old devastated settlements were rebuilt mostly by German settlers.

The middle and northern part of the Alföld part of the Trans-Tisza region has developed a settlement pattern peculiar to Hungary. This is the tanyavárosok or kertesvárosok ('tanya-cities' or garden-cities') also called by geographers óriásfaluk ('giant-villages'), in German Dorfstadt. As their names reveal, these settlements consist of one-story houses spread over a large area--with thousands of tanya around them--and are rather overgrown rural centers than cities.

These towns originated during the Turkish occupation in regions not regularly occupied yet consistently being raided by the Turks. The already existing towns at that time had to build a circle of fortifications, and they sheltered a large number of refugees fleeing from the smaller settlements. After the withdrawal of the Turks, these overpopulated towns began to spread gradually in circles, most of their inhabitants building summer cottages out in the steppe, which later were to become the tanya. The result of this process was a round type of town (e.g. Jászapáti) with avenues radiating from the center and one or several circles of

boulevards. Other towns in the same region (e.g. Hajdúhadház) 361
acquired, under the influence of diagonally entering trade routes, a square or rather star-like shape, still with a set of avenues running in a radial direction even when not starting from the same central point. In some cases (e.g. Hajdúböszörmény) these two forms--the circle and star--have combined and the result is a somewhat confused street system.

The very existence of these huge farming centers, with 361
peasants generally better off economically than the small villagers, 474
makes them the object of peasant opposition. For this reason, the present regime has made serious efforts to transform them into the agrogorods, so favored by the post-Malenkov regime, by compelling the inhabitants to join the State-sponsored kolkhozy and to centralize the local cooperatives in one agricultural super-unit. Purely agricultural towns by 1951 officially declared to be kolkhoz towns are: Cegléd, Mezőtúr, Kiskúnfélegyháza, Kisujszállás and Túrkeve.

To determine the extent of urbanization in Hungary is not 361
a simple task. Those who read Hungarian population statistics may 162
have the impression that the territory east of the Danube is more urban than Transdanubia. This is because few statistics ever

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162 separate the number of tanyaváros inhabitants who actually live within the regularly and closely built up area and those who live within the political limits of the city--a much larger number. Thus, the 1941 statistics show the following cities (only two of which are west of the Danube) with more than 50,000 inhabitants:

Nagy-Budapest	1,725,000
Szeged	130,752
Debrecen	125,933
Miskolc	109,433
Kecskemét	87,269
Pécs	73,000
Hódmezővásárhely	61,776
Nyiregyháza	59,156
Győr	57,190
Békéscsaba	52,404

The best available figures for the inhabitants of the built-up areas are from 1920. The proportions of the cities have changed little since then, so the following table may still be considered fairly accurate. In this table, based on O. A. Isbert's 1920 data (Ungarische Jahrbücher, Vol. 12, p. 264, Tabelle 2), Budapest, its suburbs and the cities of Upper Hungary are not listed:

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Left of the Danube		Right of the Danube	
Szeged	80,000	Győr	50,000
Debrecen	55,000	Pécs	43,600
Hódmezővásárhely	36,900	Szombathely	34,200
Kecskemét	35,500	Pozsony	32,500
Békéscsaba	31,300	Székesfehérvár	32,200
Makó	30,000	Nagykanizsa	29,500
Szolnok	27,900	Kaposvár	27,800

361 This table clearly shows that, numerically, the distribution of cities in the Great Plains and Transdanubia is about equal. But one should not forget either that the appearance of the cities on the two sides of the Danube are basically different. The Alföld towns, whatever their size, look like huge villages: the buildings--with the exception of a few public buildings in the middle of the city--are one-story constructions similar to the houses in the small villages; the streets are badly paved or perhaps not at all. On the other hand, the cities of Transdanubia are completely city-like.

369 The post-war years in Hungary have seen a continuation of the urbanization trend which has been in existence since the early time of industrialization. The emphasis of the Soviet Union on industrialization is well known. The goal of the Five Year Plan from 1949 to 1954 to reduce the percentage of the agricultural population from 52.7 per cent to 44 per cent was most likely achieved. These formerly rural people have probably been absorbed in industry and the state administrative offices. The same trend will certainly exist as long as the regime continues this policy.

"A"-1c-8

exist as long as the regime continues this policy. 000

Among the most notable shifts of population, mention must be made of the expulsion of the German minorities after World War II and the exchange of minority population between Czechoslovakia and Hungary which made present Hungary a highly homogenous state practically free ~~from~~ of minorities. The well known Communist border-guard measures resulted also in a transfer of the border population neighboring on the free countries, but no figures are available to show the extent of population changes of this kind. 167 563

1: Indiana U E 4 1955 EC1 Hungary EC1

"A"-lc-9

SOURCES

000 Prinz, Gyula, et al.

[1936-38.] Magyar föld-Magyar faj. [Magyar Land-Magyar Race.]

4 vols. Budapest: Magyar Királyi Egyetemi Nyomda.

Annex "A," Subparagraph 1a, Sociological Background

ETHNIC GROUPS

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From both an ethnographical and geographical point of view, the territory of contemporary Hungary may be divided into three main regions: (1) Transdanubia (Dunántúl), a partly flat, partly mountainous region circumscribed by the Danube on the north and east, the Drava on the south, and Austria on the west; (2) The Great Plains (Alföld), which cover the entire section of the country east of the Danube; and (3) Upper Hungary (Felföld), a strip of mountainous territory north of the Great Plains. Within these three main regions, the following ethnic regions may be discerned:

Dunántúl:	Rábaköz
	Felsőőrség
	Alsóőrség
	Göcsej
	Hetés
	Somogy
	Ormánység
	Sárköz
	Drávamente
	Balatonvidék
Alföld:	Jászság
	Nagy-Kúnság
	Kis-Kúnság
	Sárrét

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Hajdúság
Nyírség
Bétköz
Bodrogköz
Tiszahát
Szamosköz

Felföld: Palócföld
Mezőkövesd

Without considering here the more than one million first and second generation Magyar emigrants now settled in different countries of the world, there is an even larger number of Magyars who live outside the political boundaries of modern Hungary in the Carpathean Basin or the immediately surrounding areas, i. e. states created from the austro-Hungarian Monarchy after the First world war. These Magyar ethnic groups, living close together in what is now for them a foreign territory, are:

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In Rumania: Szilágyságiak
Kalotaszegiek
Mezőségiek
Torockaiak
Székelyek
Csángók

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In Czechoslovakia: Mátyusföldiek
Csallóköziek
Barkók
Cserhátiak

In Yugoslavia: Szlavóniaiak

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Bearing in mind the large number of nomadic peoples who, since the dawn of history, have sought shelter in the fertile Carpathean Basin, one can hardly overestimate the extent of hybridization of the latter's present inhabitants, the Magyars. The different racial types, sub-types and their combinations occur in whimsical discordance as we move from one part of Hungary to another. Anthropometric means vary excessively not only from county to county, but from one village to another. Even on the isolated "ethnic islands" there is no way to pin down a single racial type or sub-type characteristic of the entire region; all we can observe is that, there, certain traits or combinations of traits appear more numerous than elsewhere. It is therefore useless to try to assign differing racial characteristics to the ethnic regions listed above;[1] such easy distinctions do not exist.

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The racial classification of the inhabitants of Hungary is still but a half-labored field with frighteningly complex tasks ahead. Fortunately, since the publication of Bartucz's pioneering anthropology of the Magyars

[1] [See cat. 162, pp. 28-30 -- Analyst]

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114 (Vol. IV of Magyar földmagyar faj, [Budapest]: Egyetemi Nyomda [1938]) we have a fair overall view of the problems involved, as well as a good general source of metric data along with their careful interpretation.

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162 To begin with generalities, the mean stature of the Magyar men is 167 cm. In like manner, 31.64 per cent of the male population belong to the tall-medium stature group (165.0-169.9 cm.), while the short-medium group (160.0-164.9 cm.) is represented by 23.37 per cent. Short-medium and tall-medium statures are met with in the entire area; together they represent 54.01 per cent of the male population.

Tall statures (170.0-179.9 cm.) are notable in the southern and western parts of Transdanubia and in Budapest, where their ratio can be as high as 40 per cent. This group constitutes 29 per cent of the grand total.

Only 13.55 per cent of the population belongs to the short group (150.0-159.9 cm.). They can be found most densely in the following areas: Borsod, Hajdu, Sárbogárd, Somogy, Nógrád; but even there, they never reach 20 per cent of the total.

The mean stature for Magyar women is 156.1 cm., and the topographical distribution of the female height groups corresponds to that of the men.

Figures for the cephalic index show a preponderance of the brachy- 141
cephalic and hyperbrachycephalic types:

	Cephalic Index	Men	Women
Dolichocephaly	x-75.9	1.03 per cent	0.68 per cent
Mesocephaly	76-80.9	10.20 per cent	7.77 per cent
Brachycephaly	81-85.4	39.84 per cent	35.81 per cent
Hyperbrachycephaly	85.5-x	48.93 per cent	55.74 per cent

The mean caphalic index is 85.49 for men and 86.16 for women. As a rule, the cranium lengthens toward the western borders of Hungary and shortens toward the south.

Head sizes of the Magyars are normal, in the sense that they have no dimensions different from those of the neighboring peoples of Central Europe. Similarly, the more brachycephalic groups have larger heads and vice versa.

The gabello-occipital length varies between 188 mm. (Nagykúnság) and 179 mm. (Jászság); the breadth of the head between 162.4 mm. (Nagykúnság) and 153.6 mm. (Jászság). Women's heads are shorter by 8-9 mm. and narrower by 7-8 mm. The figures for auricular head height are highest in the Nagykúnság (133.16 mm.), and lowest around the city of Sárbogárd (128.7 mm.).

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142. The facial metric data indicate fully European face breadths, as a rule, with a mean bizygomatic diameter of 140 mm. The Magyar nose is relatively narrow (mean nasal index: 68) and, in the majority, has a straight profile. A large minority (25 per cent), however, is concave, with an almost total absence of the convex type.

142 Rough percentages for eye color are as follows:

Blue-gray	(Martin scale: 11-16)	40 per cent
Gray-green	(Martin scale: 7-10)	20 per cent
Brown-black	(Martin scale: 1-6)	40 per cent

The number of people with brown eyes is above average in the region of Debrecen; blues predominate in Somogy and around Sárbogárd.

The color of the hair is dark in a very large majority (78.55 per cent) of the cases. A comparison of this figure with the figures on the color of the eyes indicates that, in a number of cases, dark hair goes with blue eyes. Departing from the middle of Hungary, the dark-haired cases become more numerous toward the south, while the hair lightens in color in all other directions.

000 The distribution of blood groups is also rather uneven in Hungary.

"I"-1d-7

The distribution of blood groups is also rather uneven in Hungary. 143

In the west the proportions (O--26; A--53; B--12.6) are rather similar to the general pattern of Central Europe. On the Alföld, the scarce data we have indicate these differences: O--28-29 per cent; A--36 per cent; and B--20-23 per cent. Hirszfeld's biochemical index $\left(\frac{A+AB}{B+AB}\right)$ varies between 1.5-2.0.

144 According to careful estimates drawn by Bartucz for all the Magyars living within the Carpathian range, taking into account the present political boundaries of the country, the inhabitants of Hungary, 99 out of 100 of whom are Magyars, can be classified from the point of view of racial elements as follows:

Magyar-Turanid	30 per cent
Neo-Danubian	20 per cent
Alpine	20 per cent
Dinaric	15 per cent
Armenoid	5 per cent
Mongolic	5 per cent
Nordic, Mediterranean et al...	5 per cent

The Magyar-Turanid (Bartucz's homo pannonicus, or "Alföld-race") is the most predominant single element. The Magyar-Turanids occupy a position between the Mongols and the Europid races of Asia Minor, whereby they correspond to von Eickstedt's Asiatic Turanids. While the latter, however,

144 tend to lean more to either the Europid or the Mongolic side, the sub-type of Magyar-Turanids seems to be fixed in the center, bearing a well balanced blend of the features of both, without the predominance of either.

The Magyar-Turanid has a mean stature of approximately 165-166 cm. Compared to the face, the brachycephalous skull is large, but both are quadrangular with well-rounded corners. The face is somewhat concave, yet by no means flat in the Mongolic manner, for it is broken by the moderate protrusion of the zygomatic region and, on the other hand, by the nose which, generally, has a much narrower bridge and a much more developed root (with marked naso-labial folds) than that of the Asiatic Turanids. The pigmentation of the iris is a light yellowish-brown; the orbit is slightly larger than that of the Asiatic Turanids. The skin color is rather on the reddish-tan side. Limbs are short, with small hands and feet, yet the trunk is not disproportionately long. The cast of features is predominantly European with barely discernable Mongoloid traits. The lineaments of the Magyar-Turanids are rather soft but still well defined and, above all, vivid.

144 162 The homo pannonicus is the only element which could be called a distinctly Magyar type. It has the widest range, constituting as much as

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[162]

40 per cent of the population in the following regions: Middle Tisza, Zala, Somogy, Balaton, Northern Transdanubia. Regional types of the homo pannonicus have been distinguished but their substantial mapping out is still lacking.

The Neo-Danubians are the second most important element among the Magyars: Bartucz estimates their range at 20 per cent, calling them East-Baltics or East-Europids (terms of Norgenstreng and von Eickstedt respectively). The stature of the Neo-Danubians is similar to the Alpines: a mean stature of 163 cm. for men, broad and angular trunk and shoulders, short limbs, childlike proportions, and well-developed but poorly differentiated musculature. Their head is relatively large, upper brachycephalic, and round, with a broad forehead, a large parietal region and a moderately protruding occiput.

The face of the Neo-Danubian is very broad and rhomboidal with well-developed cheek bones. The inter-orbital is great; the orbits are small and narrow, in a few cases even slanting. The nose is very small and crudely shaped: the root is broad and flat; the bridge is short, flat, and concave; the nostrils are distended; and the tip is blunt and tilted, so that the inside of the nares is quite visible. The mouth is large,

144 with lips of medium thickness; the labial line shows little curvature. The mandible is large and prognathic with a shallow chin.

The Neo-Danubians' hair is ash blond, their iris very light grey or blue, their complexion light--all of these colors lacking brilliance. The pilous system is poorly developed, the hair thick and straight.

The geographical distribution of the Neo-Danubians among the Magyars is rather even, although slightly heavier concentrations occur chiefly in the northern Great Plains and in the northwestern and southwestern part of Transdanubia. Propagation of this type, it seems, has taken the opposite direction from that of the Dinaric, which is strongly represented in the South.

The Alpine race is also strongly represented in Hungary. Some authors (Eugen Fisher, Ripley, Montadon) have gone as far as to consider it the major racial element of the Magyars. While Bartucz notes the "Alpine" phenomenon of generalized brachycephaly among the present-day Magyars, he points out that there is considerable difference in stature (Magyars: 167 cm.; Alpines: 163 cm.). According to his latest figures, light complexion accompanies brachycephaly in practically every other case, which again excludes the identification of these elements with the Alpines.

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Bartucz believes that the latter's range for pre-First world war Hungary is therefore not more than 15 per cent. This could be, for our purposes, increased to 20 per cent, for the main range of Magyar Alpines lies within the boundaries of modern Hungary.

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As a rule, the Alpine element is more frequent in the cities or in those rural areas where a significant immigration of Slavic or Germanic elements has taken place. Alpine types rarely occur on the Great Plains. On the Dunántul, they become more numerous as one approaches Austria. Their percentage also increases slightly toward the southern Danube region. Their range is remarkably high among the intelligentsia and the former nobility.

The Alpine man is characterised by the development of the body in width and by the roundedness of the features in general. He is stout, short-necked, with a broad, somewhat oversized trunk, and limbs short and thick. The stature mean for men is 163 cm. and for women 150 cm.

The head is round from every angle, with a mean cephalic index of 85. All the cranial bones are well developed and the capacity of the skull is large. The forehead is broad, round, abrupt, and well developed, unlike the brows which have little saliency. The back of the head is massive and slightly curvo-occipital. The face is broad and round, the eyes relatively small and set widely apart. The nose is short and slightly snub, with a

144 concave profile. The mouth is medium-size, the lips rather thick, the chin round.

The overall pigmentation of the Alpines is rich; their eyes even show a slight yellowish tint of the conjunctiva. Their hair is thin and the beard patchy; the individual hairs are stiff, having a round cross section.

The least important major racial component of the Magyars is the Dinaric element which represents about 15 per cent of the entire popu-

[162] lation. The Dinarics are centered toward the southern part of the country where their range can be as high as 30-35 per cent. They are met with more often among the peasants than in the cities.

A tall (mean: 173-174 cm.) and slender stature chiefly differentiates the Dinarics from the Alpines. Like the Nordics, their proportions are slightly off-balance--their relatively short trunks displaying legs and arms of medium length.

The cephalic index of the Dinarics is around 86, with an extremely high skull. In like manner, the forehead is very high and somewhat slanted. The eyebrows are strikingly marked, but the upper part of the brow has little prominence. The most characteristic feature of the Dinaric skull

144 is, however, the completely flat occiput. The vertex falls behind the ear-hole. The ears are generally large.

The facial index is between 92-98. Compared to this large and high face with sharp features, the brain-case appears to be exceedingly small. The high orbits shelter large eyes which are set near each other. The Dinaric is "hatchet-faced": the entire upper part of the face is protruding and is dominated by a very large, almost brutal nose. The root of this nose is elevated, the bridge narrow and convex, the tip large and fleshy, bending downwards. The septum is large and reaches below the alae.

The naso-labial fold is deep. The mouth is large, displaying swollen lips whose upper fold lacks curvature. The elongated chin is bony and protruding with a strong (often "double") tip.

Like the Alpines, the Dinarics are dark-haired and -eyed; unlike the former, they are hairy all over their body. Dinaric women often grow hair on their upper lips in advanced age.

[162] The Armenoid is a minor racial element among the Magyars; its representatives turn up but sporadically along the southern borders and in the Nagykunság.

In stature they belong to the tall-medium group, the men averaging

166-167 cm. Broad shoulders top their rather stoutish trunk to which are affixed quite short limbs. Their hands are large. Both men and women are inclined to obesity. 144

Their cranial index is around 85. The forehead is very slanted so that in many cases the forehead and the nose run in one straight line. The back part of the skull is obviously larger than the front. The occiput is very slightly curved.

The face of the Armenoids is shaped like the cross section of an egg. Their nose, which tends to convexity, is large and rather narrow-bridged, its tip bending sharply downward. The alae are pulled up, showing a large portion of the septum. Compared to the nose, the eyes appear to be small; the upper palpebral fold is poorly developed or non-existent. The mouth is large with thick lips of which the upper one is protruding. The chin is well marked but retracted.

The pigmentation of the Armenoids is very strong: their hair and eyes are black, their skin quite dark. They are covered with a generous pilous system.

Mongolic traits are displayed by a limited number of Magyars (some 5 per cent of the total). In some communities of the Paloc country, 162 144

where they are best represented, their number reaches 20-25 per cent of the local population. They also can be detected in northern Transdanubia and in the Jászság and Kunság.

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These Mongolic Magyars show the usual traits of their race: large and flat cheekbones; a nose with deep-seated and flat root and extended nostrils; slanted eyes, set wide apart, with or without an epicanthus; a short stature; and yellowish-brown hair and skin color.

Other races, such as the Nordic and Mediterranean, are so poorly represented among the Magyars, and their representatives differ so little from the well known patterns of their stock, that their description here does not seem to be sufficiently warranted.

1: Indiana U. E-4 . 1955 EC1 Hungary EC1

SOURCE

000 Bartucz, Ludvig [Lajos]

[1938]. A magyar ember: a magyarság antropológiája. [The Magyar: Anthropology of the Hungarians.] Magyar föld-Magyar faj, Vol. IV. [Budapest]: Királyi Magyar Egyetemi Nyomda. Pp. 509; illus.; tables.

Annex "A," Subparagraph 1e, Sociological Background

LANGUAGE

The Hungarian language belongs to the Ugrian branch of the Finno- 197
Ugric family of languages. Comparative linguistic evidence supports the evidence of a Proto-Finno-Ugric, whose speakers camped, most probably, in the forest region situated between the elbow of the Volga and the Ural Mountains, along the shores of the Kama and Ryelaja rivers, 2,000 B.C.

Hungarian owes its pronouns, a large number of its suffixes, and some 600 simple word-roots (for family relations, parts of the body, aspects of nature, hunting, etc.) to the parent language.

The Finno-Ugric peoples must have been in contact with Indo- [192]
Iranian peoples at some time, witness such borrowings as: for 'hundred' Finn. sata, Mordv. śada, Vogul sāt, Ostyak sàt, Hung. sāz (*śata. cf. Old Indic š'atám, Avest. satem.

The linguistic unity of the Finno-Ugrians--who, in turn, are linguistically related to the Samoyeds and form with them the Uralic stock--was broken about 1,500 B.C. when a split into Finnic and Ugrian branches took place.

At present, the Ugric branch is represented, aside from the Magyars, by Mansi (Voguls) and Khanty (Ostyaks) who are the two closest linguistic

197 relatives of the Hungarians. This linguistic relationship does not mean that native speakers of either Mansi or Khanty can understand Hungarian or vice versa. These peoples became separated some 3,000 years ago and have lived, since then, in utterly different environments. The extent of their kinship could be perhaps compared to the one existing between two branches of the Indo-European family, e.g. Slavic and Germanic.

The Ugric tribes who split from the Mansi and Khanty and became the ancestors of the Magyars, came, later on, into contact with the Bulgaro-Turks. This contact, however, is more important from the point of view of general civilization (cf. the first part of Subparagraph 1b, Historical 192 Setting) than of language. However, some 250 Turkic words, mostly associated with agriculture and cattle-raising, along with some abstract terms, entered the Magyar vocabulary.

Definitely settled in the Danube basin, the Hungarians shared their new habitat with and were surrounded by Slavic peoples who enriched the newcomers' vocabulary with agricultural terms, household expressions, and words connected with primitive crafts, religion and politics. To this considerable amount of words we may add a few Hungarian suffixes borrowed from Slavic.

*[See cat. 116, p. 6 -- Analyst]

"A"-1e-3

Low Latin provided the fund of religious and legal terminology, 192
as well as words used in record-keeping. A great number of suffixes have been adopted from Latin, a language which also helped to refine the Magyar sentence structure.

German loanwords, fittingly enough, are those associated with commerce, guilds, warfare and town life in general.

The following description is intended to present the most salient ooo
characteristics of the Hungarian language, with occasional references to related linguistic phenomena in other Finno-Ugric languages.

The Hungarian sound system is somewhat richer than English. Both 194
vowels and consonants occur in short and long form, thus marking phonemic contrast.

The 25 Hungarian consonants largely correspond to the English ones with the following differences: there is no th; the r is trilled; voiceless stops (k,t,p) are much harder than the corresponding English sounds inasmuch as they are pronounced without aspiration; and the frequency of palatalized consonants is greater than in English. Hungarian, like all Finno-Ugric languages, does not have, as a rule, two consonants in initial

194 position, except in onomatopoetic words and borrowings (the range of the latter may, however, be relatively large).

There are seven short and seven long vowels in Hungarian. The difference between Hungarian and English vowels is marked, since the former, even the long ones, do not change their quality in the process of being pronounced, i.e. Hungarian vowels do not show the glide, so markedly present in English.

In all Finno-Ugric languages there is, or was, a phenomenon called vocalic harmony according to which only front (e, i, ö, ü) or only back vowels (a, o, u) occur within a single word (root plus suffixes). Suffixes have therefore developed alternate forms with vowels of different quality matching the root (-ban -ben, 'in'). As an exception, the vowels i, í, and é may enter back vowel words (e.g. házig, 'as far as the house'). In like manner, numerous borrowings are exempt from this rule.

Hungarian words bear a strong stress accent on their first syllable. However, the subsequent unaccented syllables show no sign of slurring, as both vowels and consonants in unaccented position are pronounced as distinctly as the unaccented ones. This first syllable stress is a common feature of several other Finno-Ugric languages.

194 Hungarian spelling is more phonetic than English. This is absolutely true of vowels where ¯ over a letter indicates quality and ´ and ¨ indicate length but, in the case of a and e, also a different quality. The spelling of consonants presents somewhat more difficulty. In the process of suffixation and word-composition, consonant clusters may develop, resulting in an internal sandhi that is not marked by conventional spelling and which creates a discrepancy between sound and conventional orthographical representation. (For the internal sandhi see Robert A. Hall, Jr., Hungarian Grammar. Language Monograph No. 21, Supplement to Language, Vol. 20, No. 4, pp. 19-20. Baltimore, 1944.)

193 From the point of view of morphology, the difference between Hungarian and English is rather striking. The morphological variations are expressed in Hungarian almost entirely by means of suffixes and partly of postpositions—a trait common to all Finno-Ugric languages. Prepositions are wholly unknown.

Another aspect common to the Finno-Ugric languages is that they completely ignore gender. Accordingly, Hungarian has just one declension for its substantives, with a host of suffixes by the addition of which over twenty cases may be formed. There is a plural suffix, possessive suffixes

193 and twenty relational suffixes, the functions of which correspond roughly to those of the English prepositions. These suffixes are joined to the stem in this order: plural-possessive-relational. Ex.: ház 'house,' házak 'houses,' házakban 'in the houses,' házam 'my house,' házamban 'in my house.' The singleness of the declension does not exclude the existence of different types of nouns that change their stems while being inflected. There are also certain classes of nouns which take binding vowels between the stem and the suffix or between two consecutive suffixes.

The numerous relational noun suffixes may, in turn, be inflected in order to form relations of pronouns. Taking, for instance, the suffix -ban/-ben 'in' previously used, we may form bennem 'in me,' bennünk 'in us,' etc.

The Hungarian conjugational system is also much less varied than, e.g., that of the Romance languages. There are only four tenses: present, preterit, imperative-subjunctive and conditional-optative. The present tense or the auxiliary fog both express futurity. There is no passive voice in modern Hungarian usage.

The single conjugation of the Hungarian verbs has a large set of verbal suffixes which describe (a) the tense and (b) the person acting, without making use of personal pronouns, as in adok 'I give,' adunk 'we

give,' etc. Some suffixes (c) refer to the person acted upon, as in adlak 'I give thee' or adom 'I give it,' as opposed to the mere adok 'I give.' The last is usually called the objective or definite form of the verb and can be found in all the Ugric languages and in Mordvin.

The order of particles in a conjugated verb is: stem-tense sign-personal ending. Ex: ad 'he gives' (the pres. 3rd pers. sing. is the same as the stem), adna 'he would give,' adnának 'they would give.'

Like nouns, the inflected verbs also have stem variations of different types. The non-finite verb forms include the infinitive, three participles and two gerunds.

The number of irregular verbs and defectives is small. The verb 'to have' is commonly expressed by van 'there is.' Thus van házam 'I have a house,' literally 'there is a house-my.'

The Hungarian phrase structure shows little disagreement with English. The order "attribute-head" prevails in it, with the former remaining unchanged even when it refers to a head declined. Ex.: kedves ember 'a nice person,' kedves emberek 'nice people.' In possessive constructions the order possessor-possession is the rule, as in the English genitival word order. On the other hand, if the attribute is an expression of quantity, the following noun remains in the singular, as katona 'soldier,'

193 katonák 'soldiers,' but öt katona 'five soldiers' and sok katona 'many soldiers.'

Hungarians often vaunt the expressiveness of their tongue. Their claims seem to be justified, at least as far as action words are concerned. Indeed, word-formation in Hungarian is tooled with several hundred living suffixes and prefixes, especially in the line of verbs deriving from other verbs or from substantives. The derivative verb suffixes conveying shades of meanings to the original action word may be grouped as follows: potential, causative, reflexive, frequentative or iterative, instantaneous and inchoative suffixes. Within most of these groups several different suffixes represent secondary nuances. Examples with the iteratives -gat and -gál and the prefix fel- 'up, upon.': ír 'he writes,' irogat 'he writes continuously or repeatedly,' irkál 'he scribbles,' felirkál 'he scribbles upon.'

Frequentatives and instantaneous suffixes are especially rich in variants. Moreover, the suffixes of different groups may be combined, thus giving within a single verb a concise description of the action to be expressed, e.g. irkáltathat 'he may have someone scribble' (iterative-causative-potential).

The compounding of words and the sentence structure show but a few peculiarities. Hungarian, for instance, knows no sequence of tenses, i.e.

the action expressed by a subordinate clause is related in time to the speaker and not to the action of the main clause, e.g. azt hallottam, hogy beteg 'I heard he is sick.' Hungarian also omits van and vannak ('is' and 'are') in equational sentences. Ex.: A ház szép 'the house [is] beautiful' A házak szépek 'the houses [are] beautiful.' 193

The Hungarian word order is almost as flexible as that of the classical languages and offers thereby the same rhetorical advantages.

Like French or German, Hungarian differentiates between polite and familiar speech. The pronouns corresponding to vous or sie are maga-maguk, ön-önök, or kend-kendek; those corresponding to tu and du are te and ti. The use of these pronouns and of the corresponding verb forms varies between city and country. In the cities, the familiar form is used among close relatives, good friends, immediate associates at work, and with children; the polite form is to be used with people of age or prestige and among strangers. In the country, the polite form is restricted within the family and among good friends; it is also used when speaking to strangers of authority; the familiar forms are used among children and teenagers, and among casual acquaintances if the person spoken to is younger or obviously on a lower social level. 195

191 Magyar is the only language spoken by the inhabitants of Hungary. Foreign languages (Russian, German, French and English in a learned form) are spoken by a small fragment of the intelligentsia. About 3 per cent of the inhabitants of the western border villages speak German fluently in the Burgenland dialect.

197 There are six main dialect groups in modern Hungary: (1) Western, (2) Transdanubian, (3) the one spoken between the Danube and the Tisza, (4) the Trans-Tisza dialect spoken also in some villages of Pest county, (5) Northwestern, and (6) Northeastern. The differences between these dialects are negligible from the point of view of inter-communication.

197 192 There is little to say about the recent development of the Hungarian language. The Russian occupation and the ensuing Bolshevist reorganization of Magyar public life have left, so far, no marks on the structure of the language. On the vocabulary their imprint is more noticeable. New terms are either popular adaptations of Russian words (<u>daval</u>⟨ДАВАЙ) "GIVE" or learned forms introduced by the State machinery to the fields of production, general economics, and political propaganda. The latter variety consists mostly of old words provided with new connotations (<u>önkritika</u> 'self-criticism') or compounded forms (<u>élmunkás</u> 'shock-worker'). The

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names of nationalized enterprises and of Communist mass organisations are entering the language in abbreviated form and assert themselves as new roots (közértes 'grocer, the person running the local store of the State-owned chain KÖZÉRT').

The new terms amount to several hundred and oblige any contemporary student of Hungarian public life to use a recently published dictionary by Országh László entitled Magyar-Angol Szótár.

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The present regime is not domesticating any permanent slogan specifically tailored to conditions in Hungary. The existing slogans refer to everyday economic and social problems and are, as such, ephemeral, while those of more general character reflect the well-known international Communist line.

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Annex "A," Subparagraph 1f, Sociological Background

SOCIAL STRUCTURE

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Before World War II, the social structure of the rural regions of Hungary--largely based on wealth--varied topographically but, within the same region, it was well differentiated. At the bottom of the social scale were the laborers (földmunkások, cselédek, zsellérek) and the peasants who owned land in quantities too small to support themselves (törpebirtokosok, 'midget landholders'). These two categories constituted one-third of the entire population. Next were the small landholders (kisbirtokosok, kisgazdák) who made their living entirely from the small farms they owned. The medium landholders (középbirtokosok) and the big landowners (nagybirtokosok) employed agricultural laborers and peasants with very small holdings to labor their estates. Land acreage corresponding to these social strata varied widely from region to region according to the quality of the soil, but everywhere the cleavage between these groups was apparent in every phase of social life.

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With the arrival of Communism in the villages, the situation has changed rapidly. The 1945 land reform movement had set a maximum limit of 200 acres, below which no property was affected. This limit

saved, for avowed political reasons, part of the medium landholders' land from distribution. In 1948, when the collectivization of peasant properties became a chief governmental aim, the "class-struggle" in the villages was re-worded in such a manner that not only the remaining independently operating medium-holders were branded as kulaks and, as such, enemies of the people but, with them, every small-holder, beneficiary or not of the 1945 distribution, who opposed for political reasons the collectivization drive. The independent medium- and small-holders have been subjected to additional levies and discriminatory quotas of grain-delivery on the part of the regime, the result of which has been a decreased revenue from the larger independent farms and, in turn, a trend toward the elimination of economic differences between the peasants.

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Since 1948, the collectivization drive has been pursued by the government with fluctuating vigor, different "courses" followed one another, and often contradictory figures blurred by propaganda or simple wishful thinking were published. In very rough lines, the present (1955) economico-social structure of the average Magyar village might be described as follows (see table at end of this Subparagraph)[1]

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A minority (some 6 per cent of the peasants are kulaks with holdings between 25-50 cadastral acres.

[1] [See cat. 116, p. 64 -- Analyst]

between 25-50 cadastral acres. These rich farmers--rich, of course, according to Magyar standards only--are struggling against extreme economic pressure on the part of the government, but their often superior skill, their stubborn clinging to the land and their own way of life, and, to a certain extent, their business talent and their everyday work routine still keep them in the black and on the top of the rural social pyramid. The kulaks, the aristocracy among the peasants, are keenly class conscious. Bastions of the peasant way of life, they are instinctively contemptuous of the poorer peasants; they are proud of their resistance and survival "in spite of all," and sometimes even defiant toward local governmental authorities. Among their many surnames one of the most current before World War II was kékbeliek 'the ones in blue' for the dark blue broadcloth suits which they wore. Recently the more derisive zsírosparaszt 'fat peasant' seems to have gained ground, favored by official propaganda.

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Next to the kulaks can be mentioned about one-third of the farmers who are independent operators with middle-sized (around 10 acres) holdings; the rest either own farms which are too small to support them and/or work on kolkhozes and sovkhozes which comprise about one-third of hungary's arable land (sovkhozes 13 per cent, kolkhozes 20 per cent.

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[474]

per cent.

565 The difference in wealth among these three principal strata still [582] has its repercussions on social attitudes. Daughters of well-to-do peasants seldom marry small-holders' sons, and even more seldom those who work for wages or shares as do the workers in the collectivized [608] agricultural system. Nor does the choice of godparents--so influential among the Magyars--transgress these class limits.

Factors other than wealth contribute also, although to a lesser extent, to social differentiation. Professionally, the more settled farmers look down upon the few remaining herdsmen and their roving way of life. Even among the herdsmen themselves there are different castes: the cattlemen are the most respected, less the horse herders and least the shepherds and swineherds. Religion is no longer a differentiating factor, although it can be observed that in a few communities people of the same confession still tend to live in the same section of the town.

609 There are also regional differences; each village has its own tradition and peculiar customs; its inhabitants tend to be suspicious of villagers from other regions. In many a town, admission ceremonies are observed at which newcomers are thrown into or doused with water,

unless they are willing to pay a small ransom. When a new bride arrives in her new community, she is arrested at the village limits and, before being admitted, she must take an oath whereby she formally abjures her old allegiance and swears to uphold the local customs of her new community. 609 [585]

The primary source of prestige among the peasants themselves (not considering village priests, teachers, etc.) is wealth. Nevertheless, individual skill and achievement also add considerably to one's position. Besides strength, special skills and industriousness, a person's oratorical talent increases his prestige surprisingly. It has often been observed that the skill of public speaking, "knowing the tongue of the people," has raised poorer peasants to important positions on the local level. 554

Racial minorities are practically non-existent in Hungary. There is, however, a rather sharp line drawn between Christians and Jews. (The latter tend to congregate in big cities but can be encountered in the villages also.) Authors with democratic and liberal backgrounds often ignore this important phenomenon either on account of a sense of shame or simply because there has never been a reliable and objective study of Magyar public opinion on this point. 563

563 During its history, Hungary has always had its Jews and a certain amount of anti-Semitism has always existed. Until the twentieth century, this prejudice manifested itself rather as a distrust; less often one may encounter a kind of disdain or scorn, but very seldom does Hungarian anti-Semitism manifest itself in hatred or violence, in the manner of the Russian or Polish pogroms. Perhaps this was due to the fact that--unlike the Jewry of the afore-mentioned countries--Hungarian Jews tended less to accept separation into ghettos and they have permitted themselves to be readily assimilated into the local population.

The counter-revolution between the two world wars thoroughly exploited this prejudice, made the Jews responsible for the events of 1918 and, finally, brought anti-Semitism to a peak in 1944. At the end of World War II, a whispering anti-Semitic campaign found new impetus in the fact that some dignitaries imported by the Red Army displayed on their face the je ne sais quoi by which East Europeans fancy themselves able to detect Jewish ancestry easily. How strong anti-Semitism was among the people at that time no one has ever attempted to measure. One could venture to say that it was a prevalent attitude but was not so deep-set as to generate violence.

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Since then, anti-Semitism must have lost ground somewhat; as time goes by, more and more gentiles have become more deeply involved in the "people's democracy," and the Communist regime, with its huge system of public information, practically ignores the Jewish problem.

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There are two forces which blur the lines of class structure: one is the Magyar peasant's religious way of thinking as opposed to the materialistic propaganda of the government; the second is ~~their~~ his political opposition to Communism. Moreover, the government's economic policies, if ruthlessly enforced, will, after all, impoverish the independently operating farmers. All this amounts to a levelling process in the Hungarian peasant society which will thus become--if no other factors concur--unitedly hostile to the Communist government--a phenomenon which could also be compared to the disappearance of class distinctions during a serious national emergency.

The Magyar towns and villages have their pariahs: deportees and other outcasts of the present regime, but these people live on the margin of rural society and are too fluctuating to be properly analyzed here. In like manner, there is a favored caste at the upper end of the scale: the aktatáskások ('the ones with the brief cases,' crop collectors, Communist agitators, organizers, and the staff of the

565 kolkhozes and tractor stations. The background of most of them is unfamiliar, however, to the community and they cannot be considered as part of the Magyar peasant social structure.

Source

000 Prinz, Gyula, et al.
[1936-38] Magyar föld-Magyar faj. [Magyar Land-Magyar Race.] 4 vols. Budapest: Magyar Királyi Egyetemi Nyomda.

1: Indiana U. E-4 1955 EC1 Hungary EC

Distribution of Agricultural Exploitations in Pre- and Post-War Hungary

Size of farms in cadastral yokes (1.42 acres)	Number of Farms (Percentage)		Acreage of Total Arable Land Area (Percentage)	
	1935	1949	1935	1949
1-- 5 yokes	59.5	50.3	10.4	19.5
5-- 10 yokes	17.0	29.4	11.6	32.3
10-- 20 yokes	13.8	15.5	18.6	28.5
20-- 50 yokes	7.4	4.4	20.5	15.9
50-- 100 yokes	1.3	0.4	7.6	3.1
100-- 200 yokes	0.5	---	3.2	---
200-- 1,000 yokes	0.4	0.0	8.6	0.7
over 1,000 yokes	0.1	---	19.5	---
	100.0	100.0	100.0	100.0

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Annex "A" Subparagraph 1g, Sociological Background

FAMILY

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The basic unit of Hungarian peasant society is the extended or joint family (családd), i.e. kinspeople living under the same roof, the family of the master and his brothers and sons with their families.

The head of the peasant household is the father, referred to as gazda ('master,' 'owner,' 'farmer'). His wife, the gazdasszony, enjoys [502] the same prestige and ranks immediately after her husband. These two govern not only their servants and farm workers but they also have definite authority over those members of the family living on the same farm. [601] The most obvious sign of the reverence the members of the family pay to the gazda and gazdasszony is that everyone addresses them in the polite third person (maga, önd, cf. Germ. sie, Fr. vous, Span. Vd.), while the gazda and his wife uniformly address others in the second person (te, cf. Germ. du, Fr. and Sp. tu).

The gazda is practically the sole owner of the family property. He divides the labor on the farm and assigns the duties of the different male family members. In some communities he even directs the work of the women-folk. He collects the produce and administers the profits, and he is the only one entitled to make purchases; his duties are to cover the unavoidable

596 expenses, or taxes, of the family members and to see to it that their immediate personal needs in food and clothing are taken care of. His supervisory activity takes up so much time that he sometimes does not take an [462] active part in the field labor. Nevertheless, it is his privilege as gazda to initiate every important male activity, the selection of seed, the plowing, sowing and harvesting. He consumes the first and choice bite of every product and is the first to use new equipment, even the new dishes. In vineyard areas he runs the cellar and distributes the wine. Undisputed master at home, the gazda is also the high priest of the family, officiating at many superstitious ceremonies aimed at the assurance of a plentiful crop.

Upon the death of the head of the household, his heirs may split the family farm or they may elect to stay together, in which case a new gazda is chosen among them.

596 562 The wife of the master, the gazdasszony, is second in rank, as is clearly indicated by her functions in several superstitious practices. [783] For example, on Christmas Eve, the gazda lights a fire in the out-buildings in order to purify them, while the gazdasszony feeds the animals. Depending upon the region, she may or may not lose her prerogatives after the death of her husband and the election of a new gazda. If she dies first, the gazda

selects a new gazdasszony among his daughters-in law. The gazdasszony 596 562 [462]
determines the duties of each female member of the family (cooking and distributing food, crafts, especially spinning, poultry raising, etc.) and disposes of the profits gained from these activities.

The family house is divided among the members of the family. In 596 513
principle, the main living room belongs to the gazda and gazdasszony, but if they are poor, others may live in the same room. Here everyone has his own bed, chest and corner for the cleaning (~~eventually~~ possibly whitewashing) of which he is responsible. However, in most cases, there is at least another room in the building which then belongs to the other members of the family. As a rule, men do not sleep in the house, but on the porch or in the stable; the elder people use the main living room and the womenfolk--daughters and daughters-in-law of the gazda--the second room (kamra, kisház). If there is only one married son, he and his wife take over the small room completely; when several sons bring in their families, they may simply add new units to the family house.

If the family becomes too large or the wives of the brothers too 596
quarrelsome among themselves, the men may decide to separate and to divide the family farm. If friendly agreement cannot be unanimously reached, they resort to vilakozás, i.e. the division of the holdings into as many more or less equal shares as there are males, and a subsequent drawing of rods

596 (historically: arrows) of different length to determine the order of choice.
[428] The ancestral house, its immediate surroundings, part of the equipment and a share of land remains with the gazda which, upon his death, reverts to his youngest son. The Palóc have special customs connected with vőlakozás.

To the family circle belong also the fogauott vő, a son-in-law who has married the only daughter of the gazda and has, therefore, been
[608] admitted as a full member of the family, and [illegible] foster brothers (tejtestvér 'milk-brother').

357 The servants and laborers who work for the gazda[1] are treated on the basis of almost complete social equality with the other members of the family; with them they share living quarters and food.

608 The institution of several koma ('godfathers') broadens the family circle also. In most parts of Hungary, a child will have at least a dozen godparents, and these sponsoring couples (one couple is called 'first godparents') chosen by the parents, are considered as belonging by virtue
[601] of their sacred office to the family itself. The parents and godparents address each other with the polite nagy, regardless of age, and their relationship is considered to be so binding as to suggest blood relationship;
[835] indeed, in some parts of the country, marriage between the children of parents and the first godparents is considered incestuous.

1 [head of household -- Analyst]

In general, kinship is considered close up to the fourth generation; beyond this, kinship is taken note of but is not considered a marriage impediment. Interestingly, relations on the maternal line are given more attention than the paternal relatives. There are other phenomena also which are generally considered to be survivals of an ancient matrilineal system, among which the most important is the use of the mother's family name as a surname. It has also been reported that, sporadically, the mother's Christian name is used as a middle name which is otherwise practically unknown in the country, or even that the mother's Christian and family names are compounded and given to the child as a surname (e.g. Szó Kisboris Andris). As a rule, such practices are resorted to only for practical reasons when the father's family name is very common. In the region of the Balaton (and among the Székler), however, when a poor boy marries a girl from a rich family, he often takes her family name as his surname and even loses his own later on and is referred to by the townspeople by his wife's name.

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The marriageable age for Hungarian boys is considered to be around 17, and for girls 15. Marriage patterns are endogamic, for seldom do young people marry outside their own townships. In some villages, the proper thing to do is to marry a person living on the same street or in the same section. The influence of elders is decisive with regard to marriage;

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584 The influence of elders is decisive with regard to marriage; the parents or their deputees take part in many customs pertaining to courtship and their choice is practically binding for their children--sons and

[163] daughters alike. The number of children per family averaged 3.87 among the peasants between the two world wars, with a tendency to a slight decrease ever since.

596 In the patriarchal family structure of the Magyar peasantry, the influence of elders is, in most aspects of social life, decisive. Not only does the child grow up and is taught in the family, but, in many cases, he continues to live together with his parents under their benevolent but authoritarian rule. The sometimes excessive conservatism of the Magyar peasant has its roots in his everyday life in the family. The regimented family life, moreover, imbues him with a keen sense of duty and discipline.

The importance of the influence exerted by the peasant family upon

[867] the individual is obvious. The family not only shapes the moral individual more than any formal education in the city, but also determines, to a considerable extent, his attitude toward the actual regime. The peasant's religion, his way of life, and his techniques of production are now being attacked by multifarious governmental forces propagating rationalism, industrialization, and collectivization. Against this propaganda, the family life teaches Christianity, love of the soil, and especially the love of one's own land.

SOURCE

000 Bartha, Károly, et al.

1933-37. A magyarság néprajza. [The Ethnography and Folklore of the Hungarians.] 4 vols. Ed. Klemár Csakó. Budapest: Királyi Magyar Egyetemi Nyomda. 3000 illus.

Annex "A," Subparagraph 1h, Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

In their basic features, the customs and ways of life of 183 177 the Magyar peasants differ little from those of the surrounding, chiefly Slavic, peoples. There has always been a comparatively free interchange of ideas in the Danube basin which has resulted in multilateral borrowing between the Magyars and other peoples. Superstition especially, most of them originating in primitive Weltanschauungen are common to most European peoples, and the Hungarian stock of superstitions has but a few features distinctly Magyar or Oriental.

Nevertheless, the language barrier between the Finno-Ugric Magyars and the neighboring Slavs has favored a certain acclimatization or adjustment in the development of Magyar forms of international motifs. Another force which also served to differentiate certain Magyar customs and beliefs was the Catholicism of the Magyars as opposed to the Orthodoxy of some of their neighbors.

The literature on Hungarian folk customs is quite voluminous 183 114 (the Magyarság Néprajza discusses fifteen customs and beliefs pertaining to nursing alone) and any attempt to summarize it is doomed to arbitrariness and incompleteness. On the other hand, this literature is merely descriptive and often lacks precision as to the local

183 distribution and the extent of penetration of the folkloric phenomena it discusses. The following pages will reflect the same lack.

183 The customs and beliefs of the Magyars, like those of other peoples, can be reduced to the necessities of life as their source; at their origin, they were highly utilitarian and aimed specifically at securing a plentiful crop and assuring the fertility of animals and human beings by means of appropriate actions which became customary through the ages. Upon the disappearance of the old beliefs underlying these actions, these customs were still observed as mere formalities until finally they disappeared altogether. Many Hungarian customs have disappeared in this manner or are in the process of disappearing, devoid of their original meaning. Some customs, however, received a new impetus with the spread of Christianity, which gave new meaning to the ancient forms. The social values and patterns of living of the Magyar peasants are, accordingly, based upon a mixture of customs which are respected either because "that's how my grandfather used to do it" or because they are believed to be pious and Christian actions, and no one but the folklorist realizes their hidden paganism.

Besides the simple needs of life, preservation of the self 556
and the race, another motive of the Magyar folk customs is stressed by some authors: the urge to assert oneself in the society. Since wealth is the main source of respect in Magyar society, certain conventional outward signs of wealth (such as the year and make of the family car in the United States) are emphasized by many people, even to the extent that they far exceed their means in order to keep up appearances. Such outward signs of wealth are the furniture of the main living room, especially the elaborateness of the decorated bed, and the holiday attire. People who wear rags for six days of the week, may don on the seventh hand embroidered pieces of clothing whose value may exceed several months' income. Weddings are social 585 574 556
events that usually require far greater financial sacrifice than one might call reasonable. In small villages, all the inhabitants are invited, without exception, or in towns, the entire street is invited. On such occasions the peasant, who usually economizes on his food to keep his animals in better condition, slaughters, without regret, pigs, sheep, calves and even beef cattle, not to speak of dozens of fowl--all for the wedding feast. Pastry, usually a Sunday treat on the farm, is served in a wide variety and abundance.

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Magic and superstitions beliefs even today permeate the everyday lives of the Magyar peasants, and they have remained long after other aspects of their life have changed. They will go when urban culture and enlightenment have been adopted completely, but this is still for the future to demonstrate. It is reported that today the peasants who drive the tractors on the kolkhozes will not begin work without a little magical ritual which they learned from their fathers and which aims at assuring them a better crop.

Historically, the most important elements in Magyar folk customs are those which have their roots in primitive dramatic [585] performances and rites inspired by magical beliefs. These customs are full of dramatic symbolism as in the case of the bride who, when entering her husband's house for the first time, is seated and [844] a curly-haired baby is put in her lap. Women in difficult labor are prescribed per analogiam a walk around the trough. Some of these customs involve beating people, noise-making, feasts, competitions, fights and jumps deriving from ritual dances; e.g. in some communities the herdsmen have to pick up their yearly pay from the ground standing and jumping on one foot: this is supposed to

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789 insure that they and their animals remain brisk and alert. Another age-old ritual is the procession in celebration of the burial of winter which is still in existence today in its ancient form, although most processions now seem to have taken on ecclesiastical appearances. Another ritual performed frequently by the Magyars is the custom of walking around a person or object feared, making thus a magic circle; for example, an accused person tries to walk around the state's witnesses before his trial begins.

[372] There is an important group of folk customs which center around fire and water. Fire is a chief element in many customs aiming at the warding off of evil forces and purification. In particular, the customs connected with quarterly celebrations feature fire in some form. There are places in Hungary where the fire for the Easter Sunday "burning of Pilate" is lit with flint instead of matches or even more primitive methods such as rubbing together two sticks of wood. Ceremonial water is in many cases now holy water brought from the church.

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755 In the peasant's spiritual life, religion and superstitions are inseparable. The following random examples illustrate well this

important facts burns are treated with the recitation of the "Our Father" (LORD'S PRAYER) when the phrase "as it is on earth" is reached, they point with their finger toward the ground as if to show the disease in which direction to leave. Many superstitious actions have to be performed on certain religious holidays; for instance, the unmarried girls take after the midnight mass on Christmas Eve a mouthful of holy water home from the church and wash their faces with it before going to bed. It is believed that the persons who appear in their dreams to wipe the water from their faces will be their future husbands.

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Most of the countless superstitions of the Magyar peasants have their international equivalents, especially those which can be traced back to Biblical sources (the ill fate connected with Friday or the number 13) and also others of the following varieties:

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Those connected with iron and its production, such as horseshoes bringing luck, and magic actions with iron tools which avert mishaps and natural disasters and which can be used against the evil influences of others (rontás 'bewitching') and for healing of animals.

Parts of the human body or anything connected with it represented, to the primitive mind, the entire human being, hence the great mass

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of superstitions based on the belief that a person's hair, nails, saliva, or even his shadow, his image or his name spoken aloud could be acted upon for good or evil. In the Baranya, for instance, unrequited lovers gather the dirt bearing the footprint of their loved ones and carry it in their handkerchiefs. There is also the belief that the burning of the hair or nails will cause the destruction of the owner of these bodily parts. 789 826

Many superstitions are rooted in the primitive belief in the magic power of the spoken word. Accordingly, incantations--some of them traceably pre-literary--have developed for blessing or cursing others. Spells used for healing either invoke benevolent spirits or chase away the evil ones. 789

Certain types of witchcraft have to be performed naked or with the clothing worn inside out in order to purify the man and to ward off the influence of disturbing spirits inhabiting the clothes. Many of the charms to be performed naked foretell one's marriage partner and one's happiness in married life; others heal or combat natural disasters, such as fire, epidemics or storms. [787]

To the peasant's mind, diseases are of threefold causes: demons, natural forces, or the magic transfer of diseases from others. 753 755

755 753 Thus, the cures prescribed consist of some kind of medicine (herbs, stones, etc.) whose choice is determined by analogy with the disease--dog's hair against rabies, for instance--and magic words or phrases aiming simply at exorcism or at the transfer of the disease to another person.

851 As with other cultures, the chief events of life--birth, maturity, marriage and death--are surrounded by a host of customs and superstitions. The newborn child is baptized as soon as possible to prevent its being exchanged by some evil force. Before baptism, the child is not to be called by his name but is referred to in general terms such as "the little one," in order to prevent the forces of dark from identifying him.

884 In the life of the young men the maturity ceremony, at which they are accepted as full members of society around the age of 17 years, is very important. As late as the middle of the last century, these elaborate ceremonies were still generally observed. Today they seem to have lost their importance but, in a simplified form, they still welcome almost every young man to maturity. The maturity ceremony consists of a feast at the village inn at which the young man is

entertained by his elder comrades. No women are permitted to witness this event. After this recognition the young man is free to court the local girls and participate in the events reserved for grown men. 884

Before her marriage, the Magyar girl customarily lives chastely, and her virginity is believed to give her magic powers which are employed in several superstitious practices. Many customs and especially the terminology connected with marriage go back to the period of Magyar life when rape or bride-purchase was common. The girl of marriageable age is still today referred to as the 'girl for sale' (eladó lány), and the root vesz 'to take, to buy' also denotes 'to marry.' Among the marriage customs, the church or the civil wedding is only part of the entire ceremonial. The most significant popular ceremony features the solemn knotting of the bride's hair and the placing of the fokötő, the shawl covering the head, by the women of the family she is about to enter. The marriage ceremonies, of course, feature the wedding feast with village-wide rejoicing. The ceremonial slaughter of domestic animals (a cockerel with the Palóc) for this feast is reminiscent of former animal sacrifices. 831 583 585

The mother delivers her child lying either in bed or, in some 000

844 The mother delivers her child lying either in bed, or in some parts of the country, on the floor, the latter method being general as late as the middle of the last century. The woman in confinement [608] is considered to be unclean; for this reason her godparents are in charge of feeding her and she is supposed not to cook or to perform other household duties. This custom survives in some parts of the country only in the form of the komatál, 'the godparents' dish,' now merely a gift of victuals extended to the young mother.

842 Birth control, although frowned upon by the Catholic Church, is more or less general among the peasants. In most cases, it results from simple economic considerations, whereby the financial position of the family determines the number of children they can afford. Birth control, however, assumes the character of a popular institution in some regions of the country, as the Ormányság, Sárköz, the southern shores of the Danube, Göcsej, Őrség, Tiszazug and the valley of the river Garam, where the egyke, the policy of a single child, is the social norm. Arguing beyond the economic hardships suffered by the inhabitants of these regions, some authors explain the egyke as a sign of a deep-seated social unrest, a kind of revolt against the peasant way of life.

000 The belief of the Magyars in man's survival beyond the grave

The belief of the Magyars in man's survival beyond the grave originates in pre-Christian times; it is deep-rooted and generally accepted. Death, therefore, is not necessarily a cause for sorrow. In his last minutes, the dying person, stretched out on the floor of the main living room, calmly takes leave from his family and friends who, in turn, entrust him with messages to be delivered to those he is about to join. The preparation of the corpse is the duty of women, who outfit the dead in his wedding attire or best outfit (in some regions, harta e.g., in white). In the coffin (mostly black but also blue, red, or green) they place food, tobacco, favorite tools, or toys, if the dead person was a child. The grave itself always faces east. The burial ceremony is followed by the tor which is today a simple banquet, but which used to be until quite recently an occasion of joyful celebration. This feast, as with all of the Ob-Ugric peoples, actually served the purpose of entertaining and propitiating the spirit of death.

Customs connected with marriage show surprising parallelisms with burial customs. Deceased spinsters are often buried in a wedding outfit and, in some regions, a young man who died before having a chance to get married will be given a symbolic bride who, clad in wedding attire, accompanies him to the grave and is supposed to mourn him as

766 a real wife would. Moreover, the mock bride as well as her family consider themselves relatives of the deceased.

796 The Hungarian popular calendar follows closely, in its present form, the Christian calendar, although in many holidays which have a perfectly liturgical appearance pagan customs survive. The heavy pre-Christian influence is indicated by the fact that the most colorful and strange customs are connected with the movable feasts which roughly coincide with the quarters of the year which, in pagan times, were celebrated.

There are also days in the popular calendar which have become generalized among the peoples as "learned superstitions," i.e., as a result of the "didactical" verses taken from Medieval calendars which associated certain phases connected with agriculture with the feasts of the saints in the liturgical year.

The jeles napok 'important days' from the point of view of the peasant may be grouped as follows: (a) days on which work is forbidden for men or women or both, (b) days on which women cannot light a fire, (c) days which forecast the weather for the next forty days or four moons, (e) days especially favorable or especially unfavorable for

certain agricultural activities. For these and others, see A magyarság néprajza, Vol. IV, pp. 323 ff. 796

The New Year's Day customs are varied from region to region; "burials of the winter" and "drivings out of the winter" exist in different forms. In the region of Somló, for instance, a young man lashes an old man through the main street. 796 789

Epiphany (Vízkereszt) is considered a day favorable to exorcism. The initials G+M+B (for Gáspár, Menyhért, Boldizsár--the three Magi) are chalked on the door-lintel by a priest or by the master of the house.

Carnival merrymaking culminates at Shrovetide when special doughnuts (farsangi fánk) are served. During Lent, the Catholic population observes fast and abstinence; however, cooking with pork grease is tolerated by the Church, since this is practically the only shortening familiar to Magyar homemakers. Passion Week has also many popular customs, e.g. the burning of an image of Pilate (pilátuségetés). Good Friday is celebrated by the Protestant population with great fervor. At Easter, colorful hand-painted eggs are presented to friends, while young men of the village sprinkle the girls with perfumed or plain water. In some regions, the maypole is erected 796 [785]

796 at Easter instead of on May first.

[208] March 15 is the anniversary of the 1848 revolution. It is today being celebrated by the Communists (along with May 1 and April 4 [Liberation by the Red Army]), who have adapted the anti-Hapsburg sentiment of the day for their anti-Western propaganda. No popular custom is connected with March 15.

[526] At Whitsuntide the youth of the village elects, after horseback riding and athletic competitions, the pünkösdi király, the king for a day, and his queen.

June 29, the feast of the apostles Peter and Paul, opens the harvest season.

[372] On Midsummer day (Szentiván, 'St. John's Day'), a Saint John's fire is lit in many Hungarian villages, especially in regions which have come under strong Germanic or Slavic influence. The villagers sit around the fire and sing, while the girls jump over the purifying fire, thus assuring themselves a future happy married life.

August 20 was formerly the day of Saint Steven, first king of Hungary. Before World War II, it was occasionally connected with the gathering in of the crop and thanksgiving ceremonies. Today, its celebration in the old form is forbidden; the government pro-

claimed it, instead, the Day of the Constitution (of the People's Republic). 796

October 31, Reformation Day, is celebrated by the Protestant population. On All Souls Day, November 2, the population honor [769] the deceased, visiting graves and lighting candles on them.

At Christmas time, nativity plays are performed (cf. Sub-paragraph 11)[1] by the youth of the village (betlehemesek) and gifts [431] are exchanged. The custom of the Christmas tree has begun now to spread out from the cities where it has been most common.

Special family holidays are birthdays, saint's days and, in winter the day of pig slaughtering.

The daily routine of the Magyar peasants is quite simple: 512 during the months of increased activity, i.e. from May to October, they get up early, about 4:00 A.M. and feed the cattle and domestic animals before having breakfast themselves. At 6:00 or 7:00 A.M. they go out to the fields where they work until noon and then eat the lunch which they carry with them. Except in Transdanubia, women [462] also go out to the fields so that the villages of the Great Plains look deserted in daytime during the season. Shortly before sunset, the peasants return home to feed the animals and have their dinner.

1 [See cat. 116, pp. 106-107 -- Analyst]

512 They turn in to sleep around 10:00 or 11:00 at night. Outside the season, the wake-up time is around 6:00 o'clock in the morning and bed-time is earlier: 7:00-8:00 P.M.

527 The holiday routine offers more relaxation and diversity. Some work around the house is done in the morning, after which the peasants don their best costumes and go to church. The divine services generally begin at 10:00 A.M. After church the men group on the streets and "talk politics" while the women rush home to prepare lunch. The afternoon begins with a siesta for a couple of hours, and then come some social activities: people visit each other, the men go to the tavern, and the women sit on their porches or in front of their houses. Girls walk along the streets in groups, often arm-in-arm, while young men stand around in groups and watch them. Later in the evening they may dance.

461 The attitude of the Magyar peasants toward work is in general a positive one. Their existence and activity are strictly regulated by the seasonal changes, which do not permit vacations or holidays except those set aside by tradition and religion. Their living standards, low as they are today, do not permit relaxation even in the winter months, for they have to create the commodities they use in their

homes. Many of them would perhaps buy these commodities today if 461
the purchasing power of their products would permit them to do so. The existence of their elders and forefathers was not a bit easier either; hard work and rare leisure is, as they believe, their natural inheritance, and, as long as this hard work provides their livelihood, they do not think of revolting against it.

The Hungarian peasants are extremely hospitable and live a 574
gregarious social life. Among the many customs connected with receiving 576
and entertaining, the few selected below are only random examples:

Guests, after entering the courtyard, do not knock on the door but wait until they are noticed and invited to enter. The men shake hands. The guest is then offered a choice seat in the main living room, which is generally the one opposite the door. Each drink consumed during the visit must be toasted to someone's health. Upon leaving, the guest is accompanied by the host to a distance determined by the prestige and position of the visitor.

During the winter months, the women assemble in the evening 462
to do handwork or spinning. This is always an occasion to tell tales, 221
jokes, to sing and to play games.

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562 among the many children's games, the girls prefer group games, singing and dancing. They also play with dolls. Boys often play alone with crude toys such as corncobs or plants which imitate weapons or agricultural implements.

178 There is little to say about how certain customs might influence, favorably or unfavorably, the Magyars' acceptance of Western techniques. An industrial revolution imposed by the Communists is now taking place in the country, transforming ancient methods of production, mechanizing agriculture and making the population increasingly aware of the
000 importance of industrialization for the entire national economy. What the Hungarians may have to learn in the future are not the techniques themselves, but the ways of infusing these techniques with the spirit of free enterprise and democratic co-operation.

The problem of acceptance and assimilation of western political ideas is a more complex one and should be dealt with by his-
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565 torians and political analysts rather than by ethnographers. From the point of view of the folklorist, however, one could venture to say that the attitude of the Magyars toward social problems--as vaguely perceptible in the folk tales--is a patriarchally democratic

one, highly individualistic but, at the same time, respecting fair play. They would be alive to democracy based on Christian virtues and a liberal economy. Among the Magyars there has long been, on the other hand, an awareness of the necessity of struggle for independence and of warring against either Eastern or Western infiltration. This struggle is represented by many Hungarian historical characters, now subjects of legends and folk tradition which inspire the Magyar peasant with some mistrust of foreigners in general.

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The Magyar peasants, like peasants in other countries are conservative and suspicious of change. This is why the present Communist regime in Hungary finds its greatest obstacle in the villages, and this attitude will have to be accounted for in any propaganda directed toward them. This, of course, does not mean that anything retrospective would appeal to them simply for conservativism's sake. For instance, they would obviously not care for the abolishment of the land reform of 1945 just because this would mean a return to a pre-war status; on the other hand, they would certainly appreciate the abolition of the present collective farming system.

Conservatism necessarily implies a respect for authority which is indeed present among the Magyar peasants, albeit not to the extent

181 565 that one would find it among their German counterparts. The authority has to be a traditionally established one, enjoying a high prestige, in order to win their respect.

554 The most effective stimulus motivating behavior seems to be prestige. Prestige, in turn, is largely based on wealth as well as 626 on age and experience and other minor factors. The sanctions inhibiting behavior are ostracism and legal punishments. Ostracism is a traditionally instituted and formally well-defined procedure in the village; there are numerous more or less rude methods and even ceremonies of ostracism (c.f. Szendrey, "Népi büntető szokások" in Ethnographia, XLVII, 65). Nowadays, ostracism and legal punishment exert their influences in opposite directions. The resources of Communist power are practically inexhaustible since this power rests on a totalitarian political system. Reports show, none the less, that ostracism is being successfully carried out against peasants collaborating with the local Communist authorities.

"A"-1h-21

SOURCES

∞∞ Bartha, Károly, et al
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Annex "A," Subparagraph 1i, Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

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Art in Hungary dates back to the building of early Romanesque churches (Ják, Zsámbók) and the illumination of codices. Since then, it has developed parallel with the trends of European art as a whole--Gothic, Renaissance, Baroque, etc. Modern Hungarian art has adjusted itself to the "socialistic realism," the esthetic norm for Communist cultures. Listing the creations of Hungarian artists in all these well known styles would reveal little about the Magyars themselves. Magyar folk art--an equally vast field of study--offers, on the other hand, more peculiarities and gives more insight to the character and social and religious ideas of the Hungarians.

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Folk art. Creative folk art is an applied art par excellence. For the peasant the idea of art for art's sake is inconceivable; in the struggle for his existence, even his works of art produce objects of utilitarian importance--he embellishes tools, furniture, pieces of clothing, etc.

The ornamental motifs range from the simplest to the most florid. Primitive tools (bark receptacles, salt or

531 [291] powder horns) display the most elemental designs, straight lines, geometric figures and swastika-like ornaments. On some popular items of clothing, such as the párta, a feminine headdress, blouses, leather or broadcloth vests and coats, vividly colored filigrees are used for decoration. These clothes, of course, are worn only on special occasions. The best known decorated piece of clothing is the szűr, a long embroidered felt coat originally worn by herdsmen, with very wide sleeves and large square collars. The szűr is worn like a cape on the shoulders, fastened with a buckle over the chest.

The most popular decorative designs are flowers, often tulips or other flowers viewed from above, leaves, birds, and hearts. These motifs are placed symmetrically on the surface worked on and are themselves centered around a root.

531 103 The most important centers of contemporary decorative folk art are the land of the Palóc and Matyó, and Sárköz. Another is Kalotaszeg in Transylvania, now Rumanian territory, re-named Calata. As for the choice of colors, the works of Sárköz are the most sober, often using only black and white,

while the products of Buzsák and the Mátyó region show the most riotous combinations of vivid colors, the former on a white, the latter on a black background. 531 103

Other production centers of folk art together with their specialties are: Nagy-Alföld, Dunántúl: decorated leather coats and suba (a coat reaching down to the heels and made of sheepskin); Kúnság, Hajdúság, Kalotaszeg, Palócföld, Veszprém: embroidered szűr and other clothing, colorful homespun and woven tablecloths, rugs, and bedspreads; Torockó: clothing, embroidery; Lezsáér: colorful cotton embroidery; Danube valley: pinked lace-like white embroidery; Szeged: embroidered slippers, corded men's clothing; Sárköz, Palócság: painted furniture and dishes and colorful pottery; Hódmezővásárhely, Mezőtúr, Palócföld: pottery, clay-decorated walls of houses; Göcsej, Southern Somogy: carved woodwork (rafters, grave-boards); Kalotaszeg, Kertobágy, Somogy and the Mátra region: carved utensils and furniture; Debrecen: caparisons, decorated honey cake; and Miskolc: decorated boots. 531 103 438

The Magyar inhabitants of the mountainous territories of Erdély, especially the Székely, have developed the fine art 531

531 of monumental woodworking. Their wooden grave-posts, called kopjafa, are direct descendants of the favorite weapon, the pike, used by their ancestors to mark their graves. The kopjafa are actually poles decorated with purely geometrical designs, the chief motif of which is an eight-pointed carving similar to the knot of a race. Carved gates are the pride of the Székely farmsteads. They are large enough for a cart stocked with hay to pass through and have a smaller gate built into it which the people use. They are covered with a roof with dove-cots and are richly carved and painted with geometrical designs.

517 The dexterity of the peasants is well known in Hungary. The herdsmen especially, who kill time by producing artifacts, are skillful with their hands. Those individuals endowed with creative skill above average are appreciated by their community, but practically everyone seems to have a certain degree of skill. Suitors and young husbands try to outdo each other producing ornamented household articles for their loved ones.

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Music. The genius of Béla Bartók made Magyar folk music a treasure for the entire world. Until Bartók's arrival--he started collecting folk songs in 1905--the field of Hungarian folk music was practically unlabored by serious research, perhaps because of the initial difficulty of notation of Magyar melodies. The results of Bartók's research (in the company of Kodály and others) was the discovery that the musical system of the Magyars is extremely ancient, and its melodic structure has close ties with Cheremis and Chuvash music as well as with that of the Mongols of Inner Asia. Its basic types, now sung in countless variations, are (a) homophonous, (b) pentatonic, they have (c) a rather free rhythm and rich ornamentation and (d) a descending melodic structure, i.e. the melody is repeated on the lower fifth (quint). Of course, this original melodic stock has been subject to various influences during the years. Within the range of Gregorian chant, Magyar music adopted new melodic elements, especially in the Dorian, Aeolian and Mixolydian modes. Then the influence of different styles of profane music and of the Protestant choral was felt,

533 At the beginning of the fifteenth century, the gypsies appeared
177 in Hungary and became the musicians of rich and poor alike;
they gave many distinctive rhythms, melancholy and wild, to
the ancient tunes, and even added new rich Oriental chromatic
melodies.

Thus, when the wild and passionate mood of the gypsy performances gave birth to the verbunkos (from Germ. werbung 'recruiting') style in the first quarter of the nineteenth century, a new type of music had come into being and it became so popular that fifty years later almost everyone took for granted that this was Magyar music in its purest form. The most common form of expression of the verbunkos style at the end of the nineteenth century was the csárdás ('czardas') and a genre called nóta, a song with vague recollections of real folk music. This extremely hybrid style is still today considered as genuine folk music by many poorly educated Hungarians, and it is highly popular both in Hungary and abroad.

534 The Magyars have no musical instrument peculiar to them. Few of them care for playing an instrument--that is the

gypsies' business. To a limited extent, therefore, the 534
following instruments are used by the Magyar peasants: the
zither, hurdy-gurdy, Jew's harp, bagpipe, swine-herd's horn,
pipe (nine holes), reed (no holes), and alphorn (used by the
Székely only).

Unlike instrumental music, singing is very popular 533
among the peasants; folk songs are on everyone's lips.
The men and women like to sing alone and in groups (in unison)
whenever the occasion calls for a song: during work, in
church, at family gatherings and on other special occasions.
They sing both what we may term the folk song proper and also
the nóta, referred to above; they sing also the "popular"
tunes heard over the radio or in the movies.

Folklore and folk literature. Magyar folk literature 538
is extremely rich in poetry (songs), ballads, historic legends,
and tales. It is a faithful mirror of the people's character;
its lyricism has a noble restraint and the love songs reflect
a rather shy and idealizing conception of the relations between
men and women. The sympathetic antagonists of the epic stories

538 are shining examples of an almost naive straightforwardness and candor, and they resort to stratagem only in the case of self defence. A savorous humor spices most of the stories.

The metric qualities of Magyar folk poetry rely heavily on musical rhythm; the number of syllables closely corresponds to the 2/4 or 4/4 rhythm. Thus, the most common metric form is the Ősi nyolcas, 'the ancient octosyllabic,' usually containing a caesura. The Kalevala and the poetry of many nomadic Turkic tribes of Asia are written in the same meter. Assonance is preferred to rhyme. The most common forms of lyric expression are love songs, herdmen's and outlaws' (betyár) songs, and soldier songs, the latter with some epical touches.

The theme of the poem is often introduced by a nature image in the first verse. This image may or may not be logically related to the rest of the poem. If and when it is, it reflects an egocentric view of nature, such as in

Alúfoly a Tisza, nem folyik az vissza,
Elment az én rózsám, nem jön többet vissza.

The river Tisza flows downstream, not backwards,
My sweetheart has left, she'll come back nevermore.

Elsewhere, there seems to be no relationship whatever

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between the opening line and the poem itself:

Derül-borul a Dunárul,
Jön a rózsám a tanyárul.

From yonder the Danube, the sky is bright then dark again,
My sweetheart is coming from the farm.

Other opening lines simply furnish alliterations or unusual rhymes:

Husszonkettő, husszonhárom, husszonnégy,
Mondd meg nekem, barna kislány, hová mégy.

Twenty-two, twenty-three, twenty-four,
Tell me, brunette, where are you going?

The Magyar legends can be grouped into the following cycles:

Origins and Hun Ancestorship [173]

The Origins of the Magyars (Hunor és Magor)

God's Sword (Isten kardja)

Attila's Grave

Historic Legends

The Settlement of the country ('The White Horse' Fehér Ló)

Raids on Western Europe (Botond, Lehel kürtje)

Saint Ladislas

Mongolic Invasion

Toldi (imaginary hero, created under strong influence the chansons de geste)

The Hunyady Family (Mátyás király)

Professor Hatvani (the Hungarian dr. Faustus)

538 There are also local legends explaining bewildering natural phenomena, such as chasms, cliffs, strangely shaped stones; etiological legends (e.g. the origin of the ear of corn); and Christ legends, many of them with humorous accounts involving Saint Peter.

[533] The Hungarian ballads are epic stories composed for singing mostly with musical accompaniment. The regös, Magyar equivalent of the minstrel, was instrumental in their creation and diffusion. The Magyar ballads differ from their West European equivalents in that they have no refrain. In spite of this, however, there is in them still a large amount of repetition, a desirable accessory of oral delivery. Their themes are borrowings, mostly Western, less often Slavic, and their most common setting is either the Turkish occupation or the trails of outlaws and exiles.

If the different types of folk tales can be arranged, as many folklorists have attempted, into families, the Hungarian folk tales belong to the Ural Altaic family by virtue of their almost improvised style and loose plot. The Magyar folk tale is sober in style and composition, as

realistic as its genre permits: it is an epic tale. 538

The stories, like many of their Oriental counterparts, are interwoven with recurrent phrases of the "once upon a time" variety (in Hungarian: Hol volt, hol nem volt, volt egyszer....). The tale's hero, for example, after penetrating a strange and exotic region, is suddenly asked: Hol jársz te itt, ahol a madár sem jár? 'How come you are wandering here, where not even birds fly?' When the hero meets the witch, he greets her respectfully and receives the stereotypic answer: Szerencséd, hogy Öreganyádnak szólítottál. 'You were fortunate enough to call me Auntie.' And the wondrous horse, the táltos, asks his master: Hogy menjek, mint a szél, vagy mint a gondolat? 'How fast should I run, like the wind or like human thought?' and so on.

The different types of Hungarian folk tales reveal 538 772
two concepts of the world. The first, probably the most primitive one, is horizontal: Earth is represented in them as a flat, round object on the edge of which there is either a huge mountain or an immense ocean. The hero has to cross these natural barriers in order to reach the other world

538 where his marvelous adventures are to take place.
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A relatively newer type of world concept is represented by those folk tales in which different worlds are superimposed. In this vertical concept, fashioned after that of the shamans, there is always a tree reaching into the skies (tetejetlen fa) which the hero must climb in order to enter the region of benevolent spirits, fairies, God, St. Peter. The hero on his quest may also descend into an underworld, where evil spirits, devils, witches, dragons, giants and dwarfs live. Besides the tree reaching into the skies, there is another feature of Hungarian tales with shamanistic myths as its source: the kacsalábon forgó vár, the castle that turns on a duck's leg toward the "blessed sun." Traces of animism, personification of natural phenomena (the sun) or objects (a sword) can also be found.

538 The society of the folk tale is relatively simple.
829 There is always a king, depicted as a patriarch administering equal justice to all his subjects. Often he challenges them to perform an almost superhuman task and the successful hero--may he be the poorest--gains the princess's hand and

538 inherits the kingdom, or at least half of it. The elevation
829 of the poorest to the throne is a commonplace in these folk tales. Moreover, it is the prize of the daring and enterprising spirit.

538 The word, once spoken, is holy and breachers of faith
577 (such as breakers of the marriage vow) are severely punished. Boundaries and personal property are respected likewise, and the right of hospitality is granted even by the forces of the dark.

517 The transmission of folk "literature" among the people
538 is exclusively oral. When the sun sets in the evening and the peasants' day of hard labor has ended, they gather in their homes or in front of the house or the cellar in the open air and, while they perhaps do light handwork such as corn husking, feather plucking, or spinning, they discuss the day's activities and sing, especially the women, and tell stories. Men are believed to be better story tellers. Everyone in the group participates in this amusement and everyone seems to know a story the others don't know. Those respected people who are especially gifted singers and story tellers, called

nótafa and mesefa respectively, are the villagers' and the folklorists' delight. 517 538

Folk drama. Folk drama assumed much greater importance some time back than it does today. It has ramifications in several branches of folk customs, especially in those connected with weddings where the entire ceremony, lasting several days with the active assistance of the village, could be conceived as a play. To a certain extent, the more elaborate ceremonies connected with birth and death contain many dramatic elements, as do certain children's plays. 536

Folk drama in the more restricted sense is nowadays performed by children only. Among them, nativity plays (betlehemezés) are the most common, and this custom has spread even into the capital city. Nativity plays have countless variations. As a rule, they are performed by groups of teenage boys who play the following roles: the kengyelfutó 'runner' guides the troop and secures admission into the houses; two "angels" who carry the betlehem, the nativity scene made of painted papir-mâché and clay and lit with candles; there is 536 796 883

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Saint Joseph, Herod, the King who is the leader of the troop, and several shepherds. The carols which are sung and the actual staging of the play differ from region to region but generally follow such a general scheme as, first, an introduction and greeting of the host, the annunciation, Joseph's search for shelter, the adoration (often comical) of the shepherds, and, finally, the leave-taking and the blessing of the house. Often marionettes take part in the play. The medieval sources of the Hungarian nativity plays were the marionette and mystery plays.

On Epiphany, plays similar to the nativity plays, but less common, are performed with the visit of the Magi as their subject. In these, one of the performers operates the ugrós csillag 'the jumping star,' a star made of shiny paper and mounted so that it can be suddenly raised or lowered. The shepherds of these plays wear sheepskin coats with the fur turned outside, possibly reminiscent of the early animal costumes of primitive plays. Others wear white linen costumes similar to ecclesiastical habits and tiara-like paper head gears.

Less common are the Gergelyjárás play, a student

536 Less common are the Gergelyjárás, play, a student
796 recruiting play performed in some places on March 12, Saint
857 Gregory's day, formerly the day on which school began; the Balázsolás, on February 3, the day of Saint Blasius, patron of children; and the Pünkösdölés, a Pentecostal play featuring the election of a queen for the day.

The children performing these plays collect gifts of food from the host at the end of their performance.

535 Folk dancing. Among the group dances of the Hungarian peasants, round dances are performed today only by children and unmarried girls, and are very uncommon among the men. Women never dance the single dances, which are reserved exclusively for men.

The most important types of single men's dances are the dance of the best man (vőfély), rich in improvisations, a few sword or stick dances, and herdsmen's dances. The latter feature crouching dance steps similar to those of the Cossacks. The most famous men's group dance is the verbunkos, or recruiting dance, which is characterized by quiet and graceful movements. The round dance is just one of the many figures in

the verbunkos. The bodies of the dancers are held erect, their steps are basically walking, and they accompany their movements with rhythmical noises, stamping and beating their boots with their hands. 535

In the dances of mixed couples, the man is always more active than his partner. When they separate in the dance, the woman only marks the rhythm with simple steps, while the man dances around her with more intricate figures.

The internationally known Hungarian dance, the csárdás, has many variants, but its basic steps are quite simple: two side-steps to the right and two to the left. The couples face each other; the man, with arms straight, holds his partner by her shoulders, the woman holds him by his hips. This hold may be changed during the subsequent figure variations, but the dancers always remain at arm's distance. There may be clicking of heels accompanied by the ringing of spurs on the men's boots.

The Hungarian peasant dances are quite different from their West European counterparts. They are dances with small steps, almost a rhythmical walking on tiptoes. Nor do they have a set choreography like the Western peasant dances (except

535 the verbunkos). The varied steps are repeated often, but without any particular order, leaving ample room for improvisation.

Besides the dances performed on special occasions (weddings, Midsummer Night), the csárdás is the only common social dance among the peasants. Indeed, its different figure variations may express almost every light-hearted mood. And when the gypsy band strikes up a "jazz" tune imported from the city, the chances are that the majority of the dancers would still use the csárdás steps.

815 Ethnographic and folklore research. The study of ethnography and folklore began, as it did elsewhere, during a period of Romanticism whose doctrine was the return to nature and the awakening of the people to the values and beauties of [814] their native culture. The Kisfaludy Society was the first to encourage the collection of folklore in Hungary, albeit from a literary point of view, and published the folk poetry collections of János Erdélyi (1846) and of László Arany and Pál Gyulai (1872). The Hungarian National Museum started its ethnographic collection, and scholarly work was sporadically undertaken in the 1880's.

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In 1889, with the creation of the Hungarian Ethnographic Society and its periodical, the Ethnographia-Népélet, covering both ethnography and folklore, serious research began. Ethnographia was supplemented by the Értesitő which has been published by the Ethnographic Museum since 1894. The first chairmen of the Society were Pál Hunfalvi and Ottó Hermann, and its active membership was counted at about one thousand between the two world wars. Its 1955 president is Gyula Ortutay, a folklorist and former minister of public education. He has recently started the series Új Magyar Népköltési Gyüjtemény 'New Collection of Magyar Folklore' which will surely be an excellent source for scholars of Magyar folklore.

The greatest Magyar authorities on ethnography and folklore between the two world wars and their special fields of interest were:

Zsigmond Bátky	Director, Ethnographic Museum
Béla Bartók	Music
János Berze-Nagy	Folk poetry
Antal Hermann	Ethnography of gypsies
Zoltán Kodály	Music

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Marián Réthei Prikkel	Folk dancing
Géza Róheim	Primitive religion
Gyula Sebestyén	Collection of folklore
Sándor Solymossy	Primitive religion
Károly Tagányi	Legal customs
Béla Vikár	Folk poetry
Károly Viski István Györffy László Madarassy Zsigmond Szendrey	Co-authors, among others, of the monumental Ethnography of the Magyars

The Hungarian universities have shown surprisingly little interest in ethnography and folklore. In 1929 departments for the study of these subjects were first organized in Budapest and in Szeged, but the latter ceased to function in 1934.

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Folklore had more support from the public and the government. From 1931 to 1944 a government-sponsored organization called Gyöngyösbokréta 'Pearly Bouquet,' with Béla Paulini as its first director, existed, the aims of which were the organization of folklore groups made up of young peasants who would perform in the cities, especially during the tourist

545 658 season, and the promotion of peasant crafts. The Hungarians of the cities and the foreign visitors indeed enjoyed these colorful performances but the Gyöngyösbokréta failed, nonetheless, because of the resistance of peasants who resented the badly organized and loud publicity which plagued the Gyöngyösbokréta.

[815] The present Hungarian regime gives remarkable support to folklore research. A present-day counterpart of the Gyöngyösbokréta was formed under the name of Állami Népi Népi Ének-és Táncegyüttes and it performed on a widely acclaimed tour of Western Europe in early 1955.

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ANNEX "A," Subparagraph 1k, Sociological Background

RELIGION

The population of Hungary is predominantly (65 per cent) Catholic. 162 795
Calvinists are second in importance (20 per cent), while Lutherans and Jews represent five per cent each, and the number of Unitarians and Greek Catholics is very small. None of these denominations is linked today with specific ethnic groups (there is, however, a preponderance of Calvinism in the Kúnság); their geographical distribution is relatively even, with the percentage of Protestants rising slightly toward the east. Regardless of church adherence, 771 756
the present-day Christian religious life of the Magyar peasants still shows the relics of their ancient faith.

The primitive religion of the Magyars was shamanism associated with a kind of animal-totemism. Sorcery played an important part in their spiritual life and soothsayers held key positions in the retinues of the tribal chiefs. We have little material evidence of this primitive religion; no drums or other accessories of shamanistic rites used by the Magyars' ancestors have ever been found. However, the essentials of their funeral rites, as revealed [764]
by excavations, accord exactly with the shamanistic ceremonies of Inner-Asiatic tribes.

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The evidence supported by linguistics and modern folklore is even more conclusive. Many ancient personal and clan names (e.g. Gyula) have a totemistic derivation and similar evidences appear in the legends concerning the origins of the Magyars and their kings (cf. Subparagraph 1b)[1]. One of the most important motifs in Magyar folktales, "the tree reaching into the skies," also has its shamanistic equivalent. The táltos and garaboncás, Magyar folkloristic varieties of the shaman, fight in the air as do some antagonists in the shamanistic conception of the universe. Ancient nursery rhymes mention healing with drums. Other shamanistic motifs survive in popular customs and superstitions.

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In the primitive religion of the Uralic peoples, there was an intimate contact between the faithful and the spirits they worshipped. The relation between the Magyar peasant and God -- or between the peasant and the saints as intermediaries -- is a personal one although it would never attain the familiarity which exists between the Ob-Ugric peoples and their deities. These people feel a definite reciprocity between themselves and their idols: they pay the sacrifice and the idol who refuses the demanded assistance suffers their wrath. The Magyar peasant no longer pays sacrifices, unless in the form of candles lit or masses offered on the altar of the saint, but he is convinced that certain prayers and actions will result in the

[1] [see cat. 116, p. 7 -- Analyst]

granting of his request and he also feels offended if his prayers are unsuccessful, like the peasant of the well-known anecdote who went out to his fields during a hailstorm, grabbed a pole, and started to demolish the already damaged crop, shouting, "Come, Lord, let's see what the two of us can do!" 771

With the conversion of Prince Géza and the relentless missionary activity of his son, Saint Steven, and his successors, the original shamanism as the form of public worship was crushed. Nevertheless, the ancient religion continued to linger on and reports from the subsequent centuries, especially documents of witchcraft trials, indicate that among the people it still existed. Of course, this religion today is completely extinguished. However, many of its features survive in Christian practices (cf. the section on the annual ceremonies, Subparagraph 1h)[1] and in customs which are today considered as more superstitious than religious proper. 756 771

After the reformation relations between the Christian denominations in Hungary have developed toward a close mutual understanding. Transylvania, the little Hungarian principality, was the first to codify freedom of conscience in Europe. In the course of the sixteenth and seventeenth and partly the eighteenth centuries in Hungary, the wars and rebellions always had a certain religious undertone although never to the extent experienced by Western Europe in the Wars of Religion during the same period. Later, the 798

[1] [see cat. 116, pp. 83-86 -- Analyst]

798 eventual frictions have been lessened and in our century they have disappeared so that, today, the defence against the onrush of materialistic propaganda is carried on by a virtually united religious front. Never, since the Crusades and the anti-Turkish wars, have the Magyars been so conscious of the conflict of the "righteous" and "godless" as today.

659 563 Between the two world wars, only the Christian churches enjoyed co-operation on the part of the State, while persons of Jewish faith were submitted to social and economic pressures. During the last years of World War II, this developed into a brutal persecution and deportation along the Nazi pattern.

659 871 After 1945, a separation of Church and State took place and, when the Communists took over the government, open hostilities broke out between them. Prior to that, 5,000 elementary and 120 high schools were denominational, mostly Catholic. These schools, along with all Church property were confiscated and entrusted to a "State Office for Church Affairs," decidedly hostile to any [661] kind of religion. Religious orders were disbanded and all but two of the 400 existing religious periodicals suppressed. Several hundred priests and pastors were deported and leaders of the churches (Primat Mindszenty, Archbishop Grösz, both Catholics, and Lutheran Bishop Ordas) were tried and condemned.

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Although extracurricular classes in religion are now permitted, the local Communist authorities not only wage intensive anti-religious and anti-Church propaganda against them, but they also try to use every means of coercion to keep parents from sending their children to these classes.

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Since the 1948-49 wave of persecution, ecclesiastical authorities have been forced to compromise; they have agreed to sign acts of loyalty and to tolerate the government sponsored "peace-priest" movement. Nevertheless, in the rural areas, resistance to Communism is still centered around the local church. In spite of the official attitude, there are no signs yet to indicate a relaxation of the devotion or the stubborn adherence to the church of the traditionally pious Magyar peasants -- men and women alike.

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Among the peasantry, the teaching of the basic tenets of religion to the child has been traditionally the mother's duty, and the growing child can observe, at home, the example of his elders. Meals, important activities and everyday labor are always introduced and followed by a short prayer. At the table, the sign of the cross accompanies the cutting of the fresh loaf of bread. When church bells ring, the women cross themselves and men remove their hats. The Catholic home always displays religious pictures and a font; Protestants ornament the main living room with the family Bible.

795 The appearence of worship among the Catholic majority follows the internationally established rites of the Church of Rome which will here be discussed only inasmuch as they present certain features peculiar to Hungary. (Religious customs connected with holidays and superstitions are discussed in Subparagraph 1h.[1]

Most of the villages, however small, have their own churches. The [346] Protestant churches are ostensibly simple, while the Catholic ones are as richly decorated as the parish's financial situation permits. Divine services are being regularly attended, the men and women, with heads uncovered, are seated in separate rows, wearing their best clothes. The front [554] seats which used to be reserved for the local gentry are now occupied by the most respected well-to-do farmers' families. For the Catholics, special Sunday afternoon services are being held but, as a rule, these are attended by women only.

776 795 Among the Catholic peasants the veneration of saints and especially the cult of the Virgin Mary is widely practiced. The House of the Árpáds gave a number of Magyar saints to the Catholic Church; many of them still live in legends among the Magyar peasants. Szent (Saint) László is the best remembered among them, embodying the ideal of Christian knighthood: gallantry in the fight against the pagans, charity, and defense of widows, orphans

[1][See cat. 116, pp. 72-92 -- Analyst]

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and the poor. Saint Steven's son Szent Imre, who died in his youth, represents chastity; Szent Erzsébet and Margit represent charity and pious contemplation. Holy Mary is addressed as Magyarok Nagyasszonya 'Patrona Hungariae'; as is the case in many other countries, people consider her to be a very special patroness of the country and turn toward her when the country is in trouble. Referred to also as Szüzanya 'Virgin Mother,' St. Mary's cult is by far the most popular, especially among women. The cult of Saint Joseph, patron of the Christian family, is also widespread.

From among the foreign saints, Saint Anthony of Padova, Saint Theresia of Lisieux, and Saint George are the most popular.

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The Magyars have numerous pilgrimage places which they visit occasionally or when they face special problems. The shrines they visit have images of saints, but mostly of the Holy Mary to which healing or other special powers are attributed. The most frequented ones are Máriabesnyó in the vicinity of Pest, a place of pilgrimage since 1759, the caves of Mária-remete in the same region, formerly inhabited by hermits, and Máriapócs near the city of Nyiregyháza which is the famous pilgrimage place of the Greek Catholics, numerous in that part of the country. The virtue of these places is attested by the Catholic Church and the faithful are encouraged to pay a visit there. Besides these and a few lesser accepted places, there are

778 795 at least a dozen other local churches, e.g. Szeged-Alsóváros and Majós, which attract the flock not only of the village but also of the neighboring regions on account of certain powers that are attributed to their saints.

[788] The pious peasants often plant crosses at the crossroads and at the boundaries of their villages; when they pass by, they sign themselves with the cross. Larger towns feature calvaries (kálvária), open air representations of Christ's sufferings which are visited by the faithful especially during Lent.

576 771 The sayings common among the peasantry also reveal their deep religiousness. Greetings, for example, of the jó napot 'good day' type are always returned in the country with adjon Isten 'may God grant you.' The greeting Dicsértessék a Jézus Krisztus - Mindörökké, amen is very common among the Catholic peasants; it is of purely ecclesiastical origin, a direct translation of Laudetur I. Ch. - In aeternum, amen. Moreover, all of the more elaborate types of greetings refer to God and are actually derived from blessings.

796 795 Processions are common among the Catholics. On major holidays, especially on Easter and Corpus Christi Day, the clergy and the faithful march through the main streets of the town, carrying square gonfalons with pictures of saints, candles and the Holy Sacrament, singing hymns and praying. Before harvest time, a procession goes out to the fields where the blessing of the crops takes place with the assistance of the whole village. Processions

nowadays, are often prohibited by the local Communist authorities or simply limited to the square around the church or even to the interior of the church. 795 [796]

The Protestants, besides worshipping on Sunday in their church, often gather in their homes in the evenings and read the Bible, sing hymns, and tell pious stories. [771] Hungarian folklore is rich in legends and tales of which a common subject are the wanderings of Christ among the peoples in the company of Saint Peter. [538]

The celebration of the Catholic parish feast is an occasion for joyous festivities in which the non-Catholic inhabitants also take part. [796]

Intermarriages between Catholics and Protestants are frequent in spite of the restrictions imposed by the Catholic Church which require a reversalis, [585] a document in which the non-Catholic party agrees that children issuing from the marriage shall be brought up in the Catholic faith.

Although there are no permanent sects in Hungary that preach healing by faith, men and women who claim to have charismatic virtue and to heal through laying on of hands and prayer arise occasionally among the peasants and acquire a local and short-lived renown. 756 They are called javasember or javasasszony.

With the 1945 land reform and later decrees, the Catholic Church has lost its large estates and even the land owned by local parishes were partly 659 793

659 793 distributed. The State, in return, pays a small amount (kongrua) toward the support of the clergy, the payment of which is conditioned by the individual priest's signing the oath of loyalty to the regime. The bulk of the income of the parish priest (plébános) must therefore come from the parish, who willingly support their priest in spite of their own financial problems. This economic dependency of the plébános upon the members of his church has not caused the loss of his disputed but so far unshaken prestige among his flock or even among the entire population of the village.

[795] As for the organization of the churches, the Catholic hierarchy is headed by the Primat of Esztergom who presides over the Bench of Bishops comprising three archbishops and fourteen bishops. The highest authorities of the Protestant churches are the synods held periodically, their highest administrative body is the konvent. There are four general districts, subdivided into counties which conform to the territorial units of the state administration.

771 665 The still powerful impact of the Church upon public life was demonstrated in recent years by the returns of the 1947 elections in Hungary. The completely inexperienced and unorganised Demokrata Néppárt, which had

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been founded a few weeks before election but which enjoyed Church backing, emerged the strongest party among the peasants and the second strongest party in the nation as a whole--all this against heavy odds of Communist violence and fraud at the polls.

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Annex "A," Subparagraph 11, Sociological Background

PUBLIC INFORMATION AND PROPAGANDA

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In late 1948 all means of public information were taken over by the Communist government in Hungary. Since that time public information as such no longer exists and is merely the vehicle of political propaganda. In a "totally totalitarian" state, such as any of the People's Democracies, the media of public information are owned and operated by the Government, which in turn is entirely dependent upon the Communist Party. No news item appears in the press, no commentary goes on the air, no book can be printed, unless it is thoroughly censored by the proper Communist authorities and double-checked by the higher-ups.

In the Communist countries, and in Hungary too, every act, public or private, is judged by political standards. Thus, a banal news item about an employee embezzling a small sum from a company's cash register is conceived to be a purely political act, and the family background of the offender, and whether he stole public or private property, must be taken into consideration. A news item of this type is therefore carefully considered and weighed against other news items from the point of view of its effectiveness as propaganda, and is only

208 then either published or thrown out. Public information and propaganda are inseparable in Hungary.

The basic twofold aim of Communist propaganda in Hungary is (a) the reeducation of the masses on a Leninist basis and (b) the gradual Russification of the country. Perhaps the word Russification is too strong, but it certainly represents a distant undeniable goal. Today the Magyars have so far assimilated very little from Russian culture. The Party's (or government's) information activity toward the citizens is based on Lenin's own assumption that propaganda tries to drive home a set of ideas for individuals or a group while agitation has more limited content, carries only a few ideas, but carries them to all the people.

208 645 On June 8, 1949, the Propaganda Ministry was revived under the name of the Ministry of People's Culture. Its importance is clearly indicated by the fact that its first head was József Révai himself, one of the most influential Moscovites and the chief theoretician of the Hungarian Communist Party.

208 665 Within the Party organization, the Propaganda Division of the Central Directorate is in charge of all information activities and is directly responsible to the Secretary G...al.

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directly responsible to the Secretary General. 000

In proportion to the size of its population, Communist Hungary 204
prints (and also supposedly reads) as much as any West European country. Newspapers and radio are the most important means of disseminating news.

Just like the newspapers for which they are the exclusive source, the official news agency of the government, the Magyar Távirati Iroda, (MTI) is State-owned and operated. It has a rather limited staff abroad because the coverage of foreign news is taken care of by the "home office," the TASS agency which furnishes almost exclusively the foreign news items to the Hungarian papers. MTI is under absolute Communist control and furnishes not only news bulletins but also commentaries and articles for the lesser newspapers.

Szabad Nép, the central organ of the Hungarian Communist Party is the Magyar equivalent of Pravda in style, form and content. It has the largest circulation in the country, reaching toward a million copies a day. A large proportion of this circulation is made up of regular subscribers who were pressured into subscribing by Party agitators and organizers. Those who refuse to subscribe can be branded.

204 "enemies of the people," and thus new subscribers are easy to convince.

Szabad Nép is, however, only one--although the most authoritative--of the numerous periodicals sponsored by the government. In 1952, there were 20 dailies in Hungary with an approximate total circulation of 350,000,000 per annum; at the same time, the total number of periodicals, including the dailies was 449, with a yearly output of 500,000,000 copies.

Besides Szabad Nép, other important Budapest dailies are the Magyar Nemzet, organ of the "Patriotic People's Front," the Szabad Nép of the intellectuals, and the Esti Budapest (since 1952), the style of which is the least insupportable among the Communist papers. The official paper of the Party in the villages is the Szabad Föld, a weekly newspaper intended especially for the peasants. The Szabad Nép itself is, however, being widely sold in the rural areas. The Communist equivalent of Punch is Ludas Matyi. Three important publications, Népnevelő, Propagandista and Pártépítés are especially published for Party workers and propagandists. The scientific monthly of the Party is Társadalmi Szemle.

All the Hungarian newspapers, especially Szabad Nép and Ludas Matyi, operate with a host of local correspondents. These people, how-

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ever, are not free-lance correspondents in our sense of the word, but simply informers, devout Communists who denounce "anti-State" activities in letters to the editor. As a rule, these letters call attention to various kinds of local resistance, slow-downs in factories, excessive rejects, failure of grain deliveries, violence of the kulaks and their machinations against the kolkhozes, etc. These same people represent "public opinion" at the beginning of some important purge or political trial, when they write denunciatory letters demanding the most severe punishment for the defendants. The network of literary informers is good-sized: 4,937 such letters were received by the editor of Szabad Nép in 1951.

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The two radio stations of Hungary, both State-owned, are the Kossuth Rádió and Petőfi Rádió, formerly Budapest I and II. These stations feature, besides entertaining and instructive programs, a generous amount of propaganda: eight daily news broadcasts (bulletins of TASS and the MTI), the 7 o'clock reading of the editorial of the day's Szabad Nép, then a thirty-minute program taken from Radio Moscow on a particular aspect of Soviet civilization, and a similar program from any of the People's Democracies. There are Russian language

207 courses and hours of Russian music. News and other special programs dealing with industrial and agricultural production are frequent and consist chiefly of the glorification of achievements and the castigation of those who lag behind.

The program of the Kossuth and Petõfi radios is transmitted by regional relay stations at Mosonmagyaróvár, Miskolc, Nyiregyháza, Szombathely and Pécs. These relay stations re-transmit the program of the Budapest studios, although they have limited facilities for originating local programs.

Numerous foreign countries broadcast in Hungarian at different hours of the day for the Magyar population, just as Hungarian radios also broadcast in foreign languages.

The effort of the USSR and the People's Democracies is considerable in this regard. Table 1 lists stations, wave lengths in meters, and the (Budapest) time of the broadcasts in Hungarian as of May 1955.

TABLE 1.

Station	Broadcast Time		Wave Length (in meters)
Moscow, USSR	daily	7:00-7:30 A.M.	25, 31, 41
	daily	6:00-6:30 P.M.	49
	Mondays and Fridays	4:00-4:30 P.M.	40
Uzhgorod, USSR	daily	9:00 A.M.	337.1
		5:30 P.M.	337.1

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Banska-Bystrica, Czechoslovakia	week-days	6:15-6:30 A.M.	427.9
		2:00-2:10 P.M.	427.9
		5:20-6:00 P.M.	427.9
Radio Rumania	week-days	4:40-6:00 A.M.	261, 397
		2:15-2:45 P.M.	261, 397
		6:15-6:40 P.M.	261, 397
			1935 (Sat. 397)
		8:30-9:15 P.M.	261
	Sundays	7:00-7:20 A.M.	261, 397
		12:20-1:00 P.M.	261, 397
		6:00-7:00 P.M.	261, 397
		8:30-9:15 P.M.	261

There is no ruling against listening to non-Communist foreign broadcasts, but the government uses every means of intimidation against those who listen to broadcasts from democratic countries. Several of the widely publicized trials of conspirators and other "enemies of the people" presumably brought to light the fact that the defendants were regular listeners to the Western radios, which gave them their subversive ideas. There is a relatively high tax on the operation of radio receivers besides the high price of the sets themselves. This, however, does not seem to discourage people from owning and operating sets capable of picking up middle and short wave foreign broadcasts, and most of them, according to refugees, make extensive use of them.

Besides the United States, whose voice has been heard in Hungary through the Voice of America and Radio Free Europe, several Western countries broadcast in Hungarian, e.g. Radios Paris, Madrid, Vatican,

207 the BBC, etc. These broadcasts are regularly being jammed, with more or less success, depending upon the region.

Special mention must be made of the close circuit radio receivers which came into use in 1950. This wire-connected system is actually a huge public address system; it consists of a single speaker with a volume control. The set is installed in any home, free of charge, but a small monthly rental fee is charged. These sets offer, of course, the official program of government radios exclusively and cannot be tuned to another station. There has been a sharp increase in the rental of these sets which are cheap to operate and the only possible radio in villages not provided with electricity (batteries are prohibitively high-priced). Owning such a "politically reliable" radio receiver represents, furthermore, a patriotic act.

CLOSE CIRCUIT RADIO RECEIVERS

YEAR	NUMBER OF COMMUNITIES WHERE AVAILABLE	NO. OF SETS
1950	7	1,600
1951	101	34,300
1952	183	120,000
1953	232	221,800

Besides in villages without electricity, this type of set is more common in localities with a relatively high percentage of Communists, e.g. the industrial towns of Ózd, Tatabánya, Miskolc

and the kolkhoz towns of Karcag, Kisujszállás, Túrkeve. 207

Today, approximately 1,400,000 radio receivers are in operation in Hungary, 300,000 of which are the wire-connected close circuit type; there are no data available as to how many of the total number of radio receivers are powerful enough to tune in to Western stations, but it is safe to assume that approximately one-third of them are. Five thousand schools are equipped with radio receivers of different types.

Motion pictures are a very important media of mass propaganda, 546 and the Communists have built up a motion picture theatre network which can compete with those of the West European countries.

In 1935, there were altogether 410 movie theaters in Hungary. There are six times that many today, for the present government considers motion pictures a primary medium of propaganda. The number of settlements provided with movie facilities was 2181 in 1953, that is, about two-thirds of all the communities. There are dozens of itinerant movies with their own generator attachments which show pictures in villages lacking electricity. These itinerant movies attract more than 400,000 patrons a year.

Almost half of the pictures shown are Russian. In 1951, Soviet films boasted of 460,000 showings in Hungary, with 44 million seats sold.

000 films boasted of 460,000 showings in Hungary, with 44 million seats sold.

214 Printing machines in the State-owned and operated publishing houses do not lie idle in Hungary. Books, monographs and all sorts of pamphlets are being printed in a volume surpassing the pre-war level. In 1952, their number reached 14,000,000 volumes. What the actual products of this florishing literature are can be seen easily by a glance at the 1952 "best-seller list":

		No. of Copies
Stalin's Complete Works	Vol. 2	50,000
	Vol. 5	50,000
	Vol. 8	50,200
	Vol. 9	50,200
	Vol.10	50,200
	Vol.13	50,200
Stalin, The Problems of Leninism		50,200
Stalin, The Economic Problems of Socialism in the USSR		85,200
Spanov, The Conspirators		19,000
Puskin, The Captain's Daughter		10,000
Azayev, Far From Moscow		10,000
Gorki, The Mother		9,060
Illés, The Conquest of the Land		12,230
József's Selected Poems		10,200
Illyés, The People of the puszta		11,400
Móricz, Tales		11,750

Only the last three on the list are by Hungarian authors. The total of Lenin's and Stalin's works recently hit the 10 million mark.

217 208 The Communist press and literature are propagated in the villages in the "people's libraries" the number of which is surprisingly high (in 1952: 278 in Borsod county, 253 in Baranya, 242 in Veszprém, 223

in Szabolcs) and in the rural "people's houses of culture" (107 in Borsod, 91 in Baranya, 64 in Bács-Kiskún). These rural cultural centers feature meetings and lectures and are instrumental, in addition to newspapers, posters, pamphlets and radio, in spreading propaganda about the new way of life. 217 208

Rumor being the only means of news dissemination which does not lend itself easily to censorship, it is today the only means, besides Western radio broadcasts, through which non-propagandistic information is able to travel. The Communists themselves freely use this medium and stress the importance of mouth to mouth propaganda. In industrial areas and cities in general, rumor spreads easily but it is also less difficult to censor; in the villages, on the other hand, where the peasants have the custom of gathering after the day's labor in small groups for talk, rumors can travel more freely without the interference of possible Communist informers. It has been noted, in the recent past, that rumor--especially anti-Communist rumor which, of course, is not being carried by the official government news machinery--spreads with surprising rapidity. The Berlin anti-Communist riots were common knowledge in Hungary a few hours after they actually broke out, without the press or radio ever alluding to them. 203

000 the press or radio ever alluding to them.

208 The over-all effect of the Communist government propaganda is very difficult to measure, indeed impossible as long as the Hungarian people are not given a chance to express themselves freely. The only measure by which one could formulate an opinion is the fact that after so many years of totalitarian propaganda, the government still could not consolidate its position; every two years or so a new tactical approach, a new course, is being put into practice in order to win over the passive resistance of the masses; the peasant's refusal of the co-operatives, the worker's lack of enthusiasm for the new type of Stakhanovite exploitation.

The effect of the democratic Western propaganda is easier to measure. Refugees and reports from the country are unanimous in stating that information from the West is eagerly being received and diligently transmitted by word of mouth.

Annex "A," Subparagraph 1p, Sociological Background

HEALTH AND SANITATION

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[114]

Diet and dietary habits. No complete and scholarly study of the Magyar diet has yet been published. Only a few descriptive articles are available and no one has ever attempted to treat the subject historically.

The diet of the Magyars is characterized by variety and tastiness. Bread is generally baked out of pure wheat flour which may be blended with rye, corn or potato. In periods of grain shortage, the percentage of these additives may be increased to a considerable extent and other flours (barley, millet, or oat) may be added. Another source of starch is the great variety of farinaceous products (noodles, pastes), boiled either in soups or in salted water. In the latter case they are savored with jam, nuts, cottage cheese or roasted cabbage. The shortening almost exclusively used in Magyar kitchens is lard. Butter may be used sporadically during Lent, but exceptionally poor people have to rely upon vegetable oils.

Although no figures are available, it has been generally accepted that the Magyars eat more meat than their neighbors. In order of importance, pork, mutton, beef, fish, veal and fowl are the main

262 [263] sources of meat. The meat dishes (like most of the other dishes) are strongly seasoned and, for Western palates, overly rich. The most important national dishes are gulyás (goulash), paprikás or pörkölt (diced meat in a copious, rich sauce, seasoned with onions and paprika) and tokány (similar to pörkölt, with black pepper). Lardons and bacons, consumed either smoked or par-boiled and salted, are the main dishes for cold meals, especially in the rural areas, where they are also the most important features of the breakfast. Today, meat and bacon are scarce. There is a wide variety of soups, hot and cold, sweet and sour, as well as mushes.

262 574 The menu of the Magyar peasant table features traditional dishes to be served on certain occasions; the most important of these are: suckling pig on New Year's Eve, goose on Saint Martin's Day, pörkölt for the mourning feast. At harvest and vintage time, mushes made with meat are commonly served. Snail soup is offered to the wedding guests in most regions of Hungary, except Transdanubia, where, on such occasions, a meat soup is served with thin noodles.

262 Foodstuffs such as cereals and fruit and vegetable juices, very common in the United States, are not used by the Magyar peasants. Sandwiches, as we know them, are not prepared, although children often receive slices of bread covered with jam, lard or honey.

receive slices of bread covered with jam, lard or honey. 000

The technical aspect of preparing and serving food varies greatly between the city population, where the equipment is mass- roduced, and some isolated rural areas, where primitive cutlery and utensils have not yet disappeared. 252 369

Since the canned goods industry produces largely for exportation, the preservation of food is done in individual homes, even in the large cities. For this purpose, several techniques are current: bottling by sterilisation, pickling, salting, drying and smoking, clamping and other types of pit-storage. Rural communities located near water have ice-pits. 251

Among the alcoholic beverages, wine, of which world-famous brands are produced in Hungary, is the most important. Home distilled brandies are made of apricots, prunes, plums, pears, lees of wine, marc, etc. Beer drinking, along with the use of coffee or tea, is rather limited to urban areas. 273 [272]

Smoking is a widespread habit. The rural population generally prefers the pipe (few of them chew tobacco), but smoking of cigarettes is now spreading from the cities. The typical Hungarian pipe is long-stemmed (about two spans) with a bowl made out of wood or clay. 276

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369 In the cities, meals are served in the dining room or, more rarely, in the kitchen. In rural areas, the rooms of the houses are used for this purpose only on special occasions, such as Christmas or a wedding; otherwise, meals are eaten on the porch or in the yard. In the cities the three main meals are at 7:00 A.M., 2:00 P.M. and 8:00 P.M., the afternoon meal being the most important. Farmers eat, depending upon the season, three or more times, at 5:00 A.M., 12:00 noon and 7:00 P.M. Their main meal is taken in the evening.

[788] Among the numerous ancient customs connected with meal time, some still appear to be generally alive: the grace before and after the meal, the cutting of the homemade loaf of bread by the master of

[562] the house, the silence observed around the table. In the Palóc region even today only the men sit at the table, while the women eat standing, unless they are nursing an infant.

146 Nutritional status. As for the nutritional status of the Magyar peasants, very little precise data are available, and there are practically none on food consumption. Relying on reports from refugees and evaluating articles published by the Hungarian daily press, one could roughly estimate the nutritional status of the

peasants as varying between poor and fair, according to Magyar standards, from region to region, and poor compared to an American farmer's standards. However, the Magyar peasants are still better nourished than their fellow countrymen living in the cities, exclusive of the aristocrats of the Communist bureaucracy. A definite lack in their diet, however, is that of milk (even in the case of children), green vegetables and fruits. This is due partly to financial reasons, partly to dietary habits. 146 [369]

Public health regulation. Hungary was one of the first states in Europe to provide its people with modern public health legislation. Law No. 16 of 1876 entrusted the local administration in the megye with the job of decreasing the death rate and the regulation of hygienic conditions. This same law provided for reclaiming of swamp lands, regulated hygienic conditions and first aid provisions in the work shops, established ambulance centers, and set the standards for midwives. Rural hygiene was greatly improved in 1927 when the Royal Hungarian National Institute for Public Health was founded, chiefly from a grant of the Rockefeller Foundation. 744

In the pre-war years, two organizations, both under government

744 control, were responsible for the improvement of public health conditions in Hungary. The first and the older one was the Stefánia Association, founded in 1915, which specialized in infants' and mothers care. In 1939 this organization operated 327 dispensaries, 150 milk kitchens, 14 mothers' homes, 29 créches, 25 maternity clinics and 4 children's hospitals dispersed throughout the entire country, and contributed much to the reduction of infant mortality between the two world wars.

The other nationwide health organization was the Zöldkereszt 'Green Cross' which specialized in improving village hygiene. In 1933, when this service was established by the government, its aim was to organize rural medical care in such a manner as to have a well equipped health center with a doctor and a nurse for every village of 8,000 inhabitants. Green Cross nurses educated in State nursing schools received thorough instruction in nursing and general welfare work. They concentrated their efforts on eliminating tuberculosis and venereal disease. World War II prevented the establishment of the health-center network all over the country, and the Green Cross has now been taken over by the Communist government, which also is working for rural health centers. Although figures are scarce, it can be

744 assumed that by now about one-fourth of the rural population has access to such health centers.

[645] Contemporary health regulation in Hungary is centralized within and directed by the Ministry of Health established in 1951. This agency reports in 1955 that during its four years it has increased the network of local health agencies by over 50 per cent; this is certainly an exaggeration. The evaluation of health data furnished by the Communist government is becomming increasingly difficult, since only percentages and indices have been published and never actual statistics.

165 In 1930 the percentage of infant mortality was 15.8 and, in 1938, 13.1 per cent. The death rate was as follows in the pre-war period:

Year	Deaths per mille
1925	19.9
1938	14.4
1941	14.1

In 1951 a mortality rate of 8.4 per cent was claimed. This is still
161 higher than the Western European average. Communist estimates also gave a natural population increase of 7.8 per 1000 in 1951 as compared to 5.7 in 1938. These figures seem to be acceptable.

pared to 5.7 in 1938. These figures seem to be acceptable. 000

Hospitals, dispensaries, and medical treatment. The most 164 744
common diseases causing death are, in order of importance: heart troubles, tuberculosis and cancer. Owing to the considerable activity of both the pre- and post-war governments, contagious and epidemic diseases today kill an ever-decreasing number of Hungarians. Vaccination against smallpox and diphtheria is compulsory in Hungary; and the local health authorities are empowered to decree compulsory preventive shots against typhoid whenever this disease occurs locally. Energetic preventive measures are largely responsible for the very limited number of typhoid cases in the country (6,376 in 1938) in spite of rather poor hygienic conditions and unsafe drinking water.

The figures on venereal diseases do not deviate much from the European average, the national mean being 7.1 per thousand. VD is even more rare among the peasants, among whom the mean is 2.8 per thousand. VD is most common in Békés county (5.8 per thousand) and lowest in Győr county (0.7 per thousand). There are VD dispensaries in every county-seat where free treatment is being offered to anyone.

Tuberculosis is being fought with the same vigor. Dispensaries

744 around the country offer free diagnosis and treatment to those not
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[734] otherwise protected. Numerous sanatoria, some of them especially for children, function in different parts of the country. In 1949 there were 176 TB dispensaries in Hungary. Ambulant anti-TB units equipped with X-rays and laboratory facilities perform spot checks in dangerous areas. According to the government, TB mortality sank from 14.2 per 10,000 in 1938 to 8.9 per 10,000 in 1951.

444 In Hungary there is one pharmacy per every 6,000 inhabitants, but the pharmacies are heavily concentrated in the cities, so that in rural areas only towns with more than 10,000 inhabitants usually
278 have pharmacies. All reports from Hungary agree that since the end of World War II there has been a continuous shortage of medicine, the extent of which, however, is very difficult to establish.

743 The hospital situation in Hungary today is much worse than in the United States. A comparison of 1954 Hungarian figures with 1953 figures from the United States, where the hospital situation is still not adequate, shows that while in the US there is one hospital bed for every 96 persons, the Hungarian figure is one bed for every 150 persons.

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Medical personnel. Before the Second World War, a communal or cantonal doctor was treating, on the average, 4,500 patients. The [369] percentage of trained physicians was much higher in the cities (three doctors for every 1,000 people), especially in Budapest. This situation has improved little if any since the war. There is also a shortage of trained nurses. Government decrees require communities to employ one licensed midwife for every 800 inhabitants.

The instruction of ~~medical~~ doctors is very good in Hungary. The law of 1938, still enforced, requires health officers in the country to take refresher courses in general medical practice.

In the villages the local doctor and pharmacist belong to [554] the rural intelligentsia and are highly respected people. However, 757 369 peasants often hesitate to go to the doctor in many cases of less serious illness, and they use instead popular remedies, such as herbs, potions, compresses, poultices, and the like or else, in scattered areas, rely on outright superstition for healing.

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Sanitation. One of the greatest health problems in the Hungarian villages is that of drinking water. Piped systems are practically non-existent. In many regions, only 100-200 meter wells could

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furnish safe drinking water, but the financial situation of most of the communities prohibits such works.

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Before the war, 73 per cent of the large number of sampled wells furnished water which did not conform to sanitary standards. At the same time, a government survey established that 8,200 wells would have to be sunk and 250 piped systems constructed if there was to be at least one entirely safe drinking well per thousand inhabitants, and if every inhabitant was to live within 500 meters of such a well. The war prevented any considerable improvement in this regard, and even according to Communist figures, not more than 2,000 safe wells have been drilled since the war.

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Annex "A," Subparagraph 1q, Sociological Background

PUBLIC WELFARE

132 Clothing. Since the climate of the Danube basin is continental and therefore characterized by a wide temperature range, the population must be prepared to wear varying types of apparel befitting the differing seasons.

291 In our century economic forces and the influence of urbanisation have caused many items of the native folk dress to be replaced by European styles of dress. Although some elaborately ornamented folk costumes are still being worn on holidays, a discussion of this clothing belongs more properly to the section on folk art or crafts.[1]

511 291 At present there is a great shortage of footwear among the Magyar peasants. This is a lesser problem in summer when most of them are accustomed to going bare-footed. In the cold, snowy winter months, high top boots (csizma) are the preferred footwear of Hungarian men and women alike. Before World War II high top boots were worn both at work and with the holiday dress. Today, since they have practically disappeared from the stores, they are being worn exclusively as holiday attire. Under the influence of the military, stout laced boots were adopted by the peasants during the shortages of World War II but even

1 [See cat. 116, p. 94-5 -- Analyst]

[511] 291

these are difficult to obtain in the villages. Women also wear slippers or sheep manufactured shoes.

In the summer, the legs of the Magyar peasant men are covered with light pantaloons or with white linen trousers (gatya) so loose-fitting and so folded as to suggest skirts, while in winter they wear tight-fitting pantaloons inside their boots. At work they often wear large square blue aprons. The skirts of the women are also voluminous, falling in ample folds or pleated. Longer skirts are usually worn by the older women. The cut of the skirts varies also according to regions: the women of the Great Plains wear the longest ones, which reach down to their ankles, while the Matyó skirt ends quite above the knee. Starched petticoats are worn by many women and, here again, the Matyó are the most extravagant--they use for their best set of skirts and petticoats over one hundred yards of material,--or at least they used to, when such materials were more readily available. The women wear aprons of different sizes and shapes.

In summer the peasant men wear either manufactured shirts or short-waisted homemade linen shirts with very wide sleeves and laced necks, over which a coarse linen coat is worn. In winter, they top the shirt with a broadcloth waistcoat or coat and a heavy overcoat,

possibly with fur collar and lining. The prefer short black or navy blue overcoats reaching somewhat below the hips. 291

Women wear short blouses of varied cut, mostly with closed necklines, and, over these, tightly fitting vests. Since only a few can afford fur or broadcloth coats, the common type of protection from winter cold is the woolen shawl (vállkendő). The latter is triangular and is thrown over the shoulders, crossed at the waist and knotted in the back.

The Magyar peasant men have their hair cut to a length of one inch. Their pride is the mustache which, unlike the simple haircut, varies widely in shape--from the long waxed and twirled ones to the small well-trimmed mustachios. A beard is rarely seen. Hats have rather narrow rims and fur caps are also worn in the winter. The peasant keeps his headgear on, except in church, many of them even sleeping with their hats over their faces. Unmarried young men decorate their hats with flowers or feathers. 302 [291]

Magyar women, as a rule, do not cut their hair. Little girls and teenagers plait theirs in pigtails, which are loosened only on special occasions. Married women gather up their hair in a knot which can take various patterns and which is fastened with combs, hairpins or simple small wooden sticks.

000 or simple small wooden sticks.

291 The feminine headgear universally adopted in Hungary is a small shawl (<u>fejkendő</u>) knotted either under the chin or on the back of the head. The color, material, size and method of fastening the <u>fejkendő</u> change from region to region. This garment has recently appeared in the cities, too, because of its low price.

361 <u>Dwellings</u>. The Magyar villages consist of courtyards of either the linear or the grouped type. In the former, the living quarters and the outbuildings are built all in one row, either contiguously or else very close to each other; in a few cases they are placed under the same roof. In the grouped type, the buildings are spread out over the lot.

342 476 Even now the average Magyar peasant builds his own house, or at the very most, he may consult a more experienced fellow townsman. His relatives and neighbors seem always to be more than glad to volunteer for such works as transportation of the materials, covering of the roof, etc. This cooperative effort (<u>kaláka</u>, <u>segítség</u>, <u>kocsta</u>) often turns into a real festivity, with various ceremonies and joyful celebration.

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The choice of building materials depends a great deal upon geographic conditions and, to a limited extent, upon the wealth of the individual builder. The most primitive is the house build of mud. Only on the driest and most barren regions of the Great Plains can this type of house properly shelter its poor inhabitants. Plashed wands are used to strengthen the foundations of these mud houses as well as the adobe houses, made of unbaked but dried cubes of clay, which are very common throughout Hungary. The dirty work of mixing and drying [563] the adobe is left to the gypsies of the village. After completion of the house, the walls are whitewashed inside and out. Stone, brick or timber are used sparsely on the Dunántúl and the Palócság, but even there the outhouses are constructed of more simple mud or clay materials.

Roofing may be of a variety of materials, thatch and reed being the most common ones. Today this roofing is still to be found, although fire ordinances prohibit their use in new constructions. They are now yielding their place to shingles, laths or tiles.

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The layout of the house is of the so-called High German type: it is a "two-fireplace" or "room-kitchen" layout. The living room (tisztaház, fehérház, tisztaszoba, etc.) is generally centered around a furnace (kemence), which is used both for heating and for baking;

another source of heat (tűzhely, generally a stove) is placed in the kitchen--hence the name. The majority of peasant cottages have now a second living room (hátulsó ház, kisház, kamora). Pantries and porches may also be added. On the Great Plains, the only entrance to the dwelling is through the kitchen door; in Transdanubia, the living room may be reached through another door. 342 [354]

The flooring is very primitive. It is generally of tamped dirt, covered over with clay and then smoothened. Sometimes the clay is blended with urry, lime or loam for coloring purposes. Such mixtures may be applied on the walls of the rooms also, although whitewashing is the more common procedure.

Besides the dwelling house, the Magyars construct separate buildings to shelter their domesticated animals and to store crops or equipment. Some are also designed for certain kinds of farm work. 343

The fencing surrounding the courtyard is made of one of the above-mentioned primitive materials. Hedges, dry stalk, harrow, or simply branches or thorns are also used. In some towns on the Great Plains, thick mud or adobe walls are built on the street side, high enough to hide the farm buildings completely. 351

City buildings are, of course, varied in style, structure and 000

342 City buildings are, of course, varied in style, structure and "a"-1a-7
369 material and bear the general aspect of any urban settlement.

In city homes, individual rooms serve different purposes: they are living rooms, dining rooms, bedrooms, etc. This differentiation is, however, completely absent in the peasant home, despite the ever-increasing number of rooms into which they may be divided.

Nowadays, when there is a second or even a third living room in most of the country houses, the main living room is actually used very little; it is preserved primarily for receiving guests of importance
352 or for feasting on certain family occasions. The pride of the main living room is the decorated bed (menyezeteságy, tornyosnyoszolya) which serves as a purely decorative item, being piled, in some cases to the ceiling, with eider-down quilts and pillows. Chairs are lined
354 up in front of this bed. In many homes, a furnace is built in a corner near the entrance to the room. It is a cumbrous convenience made of clay in different sizes and shapes, and whitewashed or inlaid with pottery. The most elaborate ones may be found displayed in the Trans-danubian homes. These come equipped with built-in chimney corner seats
352 (padka) long enough to sleep one person. In the corner opposite the furnace is a heavy table, with two benches along the walls. In the homes of well-to-do peasants, the table moves to the middle of the

352 room and other items, such as wardrobes and chests of drawers, are to be seen. Another characteristic feature of the main living room is the tulipántosláda, a chest painted with tulips, which serves as a place for storage or for sitting.

The furniture layout in the living room follows no set pattern; it is an efficiency room used for sleeping and general purposes. In those homes which possess but a single living room there is here a bed which is actually used to sleep in, whose appearance contrasts sharply with the decorated bed: it is short and narrow, of rudimentary fabrication, with a meagre mattress of straw or hay and some blankets.

264 352 As mentioned in Subparagraph 1p[1] all meals are, as a rule, both cooked and eaten in the peasant kitchen where a wood-burning stove furnishes the necessary heat. The kitchen furniture, often homemade, is more rudimentary than in the rest of the house.

322 Peasant furniture is now mostly manufactured and comes in vivid colors; it is occasionally painted or decorated by the local people. Nevertheless, there may still be found some old homemade, hand-painted or carved pieces.

353 The rooms are frequently decorated with gay pottery and needlework, but only well-to-do farmers have curtains at their windows.

[1] [See cat. 116, p. 142 -- Analyst]

Catholic families display cheap sacred images and holy water fonts, while 353
reproductions of historic paintings and family pictures are common on the walls of Protestant homes. The main girder and other beams, which are often exposed below the ceiling, may serve as clothes racks or as shelves for odds and ends.

Standard of living. The actual standard of living of the 511
Magyars is difficult to express in figures. The data released by the government never gives details and offers only vague percentages evaluated with reference to different periods of time for which few absolute figures are available. Reports from refugees are sporadic and refer to prices and incomes in specific localities--all too scarce to be evaluated numerically.

Probably one would be safe to say that in general the standard of living in Hungary is below its pre-war level and well below the present West European average. The situation among the pariahs of the regime, the forced laborers and deportees, is even worse. At the present time, there is a scarcity of manufactured goods and clothing, which is particularly acute in the villages. Food rationing was abolished after the war, but this does not mean that the cities and

511 villages are yet properly supplied. The shortage of food, of course, is more acutely in the cities. Moreover, the purchasing power of the salaries--and practically everyone in a Communist society is a salaried worker--is definitely low.

[465] The average monthly income of an independent farmer owning 5-10 acres of land was between 400-500 forints in 1954. At the same time, kolkhoz officials and agronomists were making around 1,000 forints.

435 511 Below are listed some of the 1954 prices in various Magyar villages which will perhaps give some indication of how far the average wages could go:

	forints
Rice (1 kg.)	26.00
Sugar (1 kg.)	10.60
Smoked lard (1 kg.)	47.00
Sausage (1 kg.)	50.00
Man's suit (cheapest)	600.00
Man's shirt (cheapest)	80.00
Man's shoes (one pair)	300.00

511 433 Manufactured goods during this time were not only expensive but scarce. For instance, 30,000 plows were needed in the villages in 1954 in order to replace the old ones, but, according to government sources, only 2,000 reached the village stores. The same situation

exists with other small agricultural implements and tools as well as with household goods, such as radios. Furthermore, the quality of industrial products distributed in the small towns is well known to be ~~a~~ the worst ~~[illegible]~~. The distribution of goods is poorly organized; independently operating local merchants have been forced out of business, their shops confiscated and either closed or reopened as State-owned stores with the former owner serving in the capacity of clerk.

As has been mentioned in Subparagraph 1[1], there is practically no plumbing system in the villages of Hungary and the absence of sewer systems adds to the pollution of shallow wells and, in turn, to the overall unsanitary conditions in the villages.

The recent electrification of the country has been intended primarily for heavy industry and not for the individual consumer. High tension power lines were built from 1950 to 1953 between the following cities, mostly industrial centers:

Diósgyör	--	Ozd
Szolnok	--	Szeged
Inota	--	Tárnok
Tárnok	--	Albertfalva
Mátra	--	Nagybátony
Debrecen	--	Téglás

1 [See cat. 116, pp. 148-149 -- Analyst]

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Szedres -- Sztalinváros
Inota -- Sztalinváros
Sztalinváros -- Kecskemét
Angyalföld -- Vác
Kesztnyéten -- Debrecen

There were 1,391,000 individual users of electricity in 1953. Assuming an average of four persons per household, this means less than 60 per cent of the total population. The families without electricity [369] are, of course, in the rural areas, and less than half of the Magyar peasant homes are provided with electric power.

The Five Year Plan anticipated that by 1954 all Hungarian communities would be connected with a power line, whereas, in pre-war years, only 25.7 per cent of the towns had electricity. However, electrification was accomplished in only 75 per cent of the country's settlements by the 1954 deadline. Electrification of a village does not mean electricity for all or even a majority of the homes of the village. Rural electrification by the Communists is directed toward the increase of productivity rather than comfort and convenience; priority in a village is always given to the large collective farming units which use power tools.

The actual living standard, although considerably lower than

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The a tual living standard, although [illegible] lower than 511
in any peace-time year before World War II, is not so low as to cause general unrest. The Hungarian economy, however, [illegible] on a precarious foundation and a poor crop year can ~~shoot~~ BRING the living standard down considerably below normal. This was the case in 1953 when the Berlin rioting and the unrest resulting from a widespread drop in agricultural and industrial production forced the Communists to introduce the "New Course" and to shift the economic stress from heavy industry to consumer goods.

Delinquency, begging and vagabondage are practically non- 735
existent in Hungary, or at least they are not noticeable because the 738
police are carefully rounding up those who seem to have nothing to do and putting them to work on various public projects. No reliable
figures on criminality are available. Judging from the court columns 687
appearing in the daily newspapers, however, one gets the impression than "crimes against socialist property" are quite frequent--the pilfering of materials or, more seldom, tools, from the workshops, and fraud in the administration of socialized industrial or agricultural
concerns. Articles thundering against the workers' tardiness or fail- [461]
ure to deliver grain are another commonplace in the newspapers.

The poverty of the country prevents the development of 000

"A"-1q-14

747 The poverty of the country prevents the development of
794 organized private effort to assist the needy. The only such efforts--albeit sporadical--are those of the churches, which have always been centers of social assistance as well as of spiritual life. The impoverishment of the churches after World War II caused most of these projects to disappear so that today church welfare activities are restricted to the community, and local parish priests have meager funds, but funds which are continuously being given to assist those of the parish who are in need.

745 In Hungary public effort to assist the needy was always considerable. The pre-war social security system of Hungary was one of the first in Europe, and it served as a model for many other countries. The Communists have extended the coverage to large masses, but under their rule the economic status of the country worsened and the actual social security benefits depreciated along with incomes so that they do not represent any real defence for the individual against financial disaster.

The number of persons covered by the social security system, presently being administered by the Trade Union Federation, is almost 6 million, approximately 60 per cent of the entire population. The most important benefits are: paid vacations; the coverage of medical

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expenses and pharmaceuticals for both the insuree and the members of his family; and sick pay, which is about half the regular salary. Women receive maternity pay during the last six weeks of their pregnancy and receive a slight nursing benefit. Labor accidents are also covered; persons injured or disabled in industrial accidents receive 66 per cent of their regular income, and widows of the accident victims receive a 20 per cent life annuity. Wage earners with children under 18 receive a child bounty (18 forints in 1947). Agricultural workers enjoy the same benefits, provided they do not own more than 5 cadastral yokes of land.

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Annex "A," Subparagraph 1r, Sociological Background

ATTITUDES AND REACTIONS OF THE PEOPLE:

186 The Magyar peasants are deeply attached to their homeland and would possibly fight for it under a popular leadership. Any policy of regaining territories lost after World War I would be popular and could draw the active support of the population. The Magyars have always been aware, in a way, that they are quite isolated among the other mostly Slavic peoples of East Central Europe. This attitude of apartness and later of mistrust became a powerful source of antagonism after the Treaty of Trianon when the Magyars' neighbors emerged from the ruins of the Austro-Hungarian monarchy as independent states and wrenched from historic Hungary vast territories, part of which had purely or overwhelmingly Magyar populations. Thus, Irredentism, the leading spirit of all post-war governments came into being and became a powerful factor for gaining popular support of Hungary's pro-German sympathies.

Between the two world wars, the Magyars' misgivings about their neighbors have but increased in the light of the not-always-equitable treatment reserved for their Magyar minorities by the succession states. Through both diplomatic and military action, Hungary partially

186 regained the territories formerly belonging to her, but the Paris Treaty concluding World War II re-established the pre-war status quo. The result was that the anti-Czech, -Serbian, and -Rumanian spirit was still alive in 1945 and the years immediately following. The Communist regime, established in 1948, has done everything to minimize frictions and to glorify Hungary and her neighbors as a happy family laboring together to build Socialism. Even at the time of the Kominform's break with Tito, the Budapest government refused to make use of old Irredentistic clichés. It is safe to assume that Irredentism is still present among the Magyars and it will take another generation at least until it will even begin to disappear. Meanwhile, any political regime could turn this attitude to its own advantage; but the fact remains that public opinion and the policies of the government are definitely conflicting on this issue.

648 Modern history has so far proved, on the other hand, that clever propaganda or even the sheer force of circumstance can convert these "hereditary enemies" into allies or friends, or the other way around. Thus, the Hungarians became allies of the Germans during two world wars, in spite of the clear teaching of history that Hungary's most dangerous enemy is to the east. [sic!]

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Furthermore, the Hungarian people have no reason whatsoever for being friendly with their latest neighbors, the Russians. The Russians were instrumental in the defeat of the Magyar's War of Freedom in 1848, and Russian troops opposed the Hungarian soldiers in both world wars. One of the major setbacks of the Communist penetration into Hungary has been the latter's Muscovite orientation. Trends now toward a Hungarian "national Communism" are traceable in the public life of this nation.

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The present leaders of the country seem to aspire to the integration of Hungary into the Soviet orbit. Little if any deviation can be observed from the international Communist line and, in this regard, the aims and means of the Hungarian government differ little from the other so-called satellite countries. Their avowed aim is the realization of the ideal Communistic society, toward which the present regime, the People's Democracy, is but a step. This aim, of tourse, fits into the world revolutionary pattern propagated more or less openly by the Bolshevik regime in Russia, which is also often conceived as a simple "old-fashioned" Panslavic imperialism. The only perhaps debatable question in this respect is whether there are aspirations in Hungarian government circles toward an independent nation-

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al, perhaps Titoistic, type of Communism. When, during the Malenkov regime, Imre Nagy occupied the Hungarian Prime Minister's seat, his "new course" insisted upon applying the socialistic economic and political experiments to specific Hungarian conditions, and he went quite far in relaxing various restrictions and focusing the national economy on agriculture and light industry. This was a realistic but "un-Bolshevik" policy specifically suited to conditions prevailing in Hungary proper, and, as such, respected by the people, especially the peasants. Nagy's action was tantamount to national Communism, more so than in any satellite country except Yugoslavia. With the change of Malenkov's position, the Hungarian government went back "into line" early in 1955, with Red Army forces still occupying the vital centers of the country. It would be highly conjectural to state that it might have happened differently--that this "new course" initiated by Nagy could have remained viable--without the presence of Russian troops on Hungarian soil. At any rate, Hungary, under Nagy, has experienced a kind of Titoistic state, and this with the wholehearted assistance of younger generations of Communists; it remains to be seen how this policy gains foothold among future generations of Magyar Communist leaders.

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162 The only appreciable minorities in Hungary are the Germans and the Slovaks, but even their number is almost negligible: at present, 2 per cent of the population is German and 0.1 per cent Slovak. The attitude of these minorities toward the present government is quite different: the Slovaks have never had any reason for harboring special resentment against the Communist regime, for they have not been subjected, as have the ~~Slovaks~~ GERMANS, to any discriminatory treatment on the part of the government. Their attitude resembles, therefore, that of the Magyars with whom they live in mixed settlements. The Germans, on the other hand, have been treated with special harshness by the present regime. The German-speaking inhabitants before the war comprised 5.1 per cent of the country's inhabitants, but only 3.3 per cent of the population registered in 1941 as belongin

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563 to German nationality. After World War II, the Potsdam treaty stipulated that "the transfer to Germany of German populations, or elements thereof, remaining in Poland, Czechoslovakia and Hungary, will have to be undertaken." This agreement referred only to the "disloyal" elements, but no one ever established a workable standard for selecting such people, and thus the fate of hundreds of thousands of Hungarians of German origin were in the hands of local, mostly Communist,

728 563 authorities. The post-war government undertook immediately to comply with the Potsdam decisions and to transfer Germans back to Germany. The Communists, who were strongly represented in the local and later the central government, were ruthless in the evacuation procedure. Deportees were often deprived of the most meager personal belongings and were pushed, helpless, over the border; cases of atrocities were also reported. Those who did manage to remain on their farms (most of the Germans affected were farmers) have not forgotten the lot of their neighbors and relatives, and they are now fiercely anti-Communist, although the government is making some efforts to win them over through German-speaking party organizers and propagandists and by means of a limited-circulation weekly published in German.

186 The national symbols of the Magyars originate, without exception, in pre-Communist times. There is no evidence as yet of any newly-introduced Communist symbol (the Red Star or the like) having gained popular acceptance. Two of the former national symbols, the royal crown and the national coat of arms, have been banned. Although there is no mention of them nowadays, the people who are now (1955) twenty or over, have been brought up on the assumption that the "Holy Crown" embodies national unity and independence and

symbolizes Magyar survival in the Carpathian Basin. The historic coat of arms consists of stripes representing the rivers of the pre-Trianon country, hills symbolizing the country's mountain ranges, and the apostolic cross representing the Christianity of its inhabitants, all painted with the three national colors. 186

Three other symbols have not yet been discarded by the Communists: the tricolor, the national anthem and the well-known Berlioz version of the Rákóczy March, a battle song.

The red, white and green of the Hungarian flag, now incorporated into the new Communist arms for the country also, are universally recognized as a national symbol. The red is believed to stand for bravery, for the blood Hungarians have shed in the defense of Western Europe against foreign invasions, the white for purity and virtue, and the green for hope. The Communists to this day display the tricolor directly beside the red flag, which is still the official color of the regime. It is also to be noticed in Hungary that during Communist celebrations and demonstrations the red, white and green flag dominates the decorations in rural areas, but in the cities red flags predominate.

The old national anthem has been kept by the present regime

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186 The old national anthem has been kept by the present regime
533 along with the Internationale. The anthem is the work of Kölcsey and Erkel, famous Hungarian poet and composer. The Rákóczy March recalls the heroic fight of the Magyars against the Hapsburgs in the early eighteenth century and is widely heard all over Hungary.

186 Slogans representing national aspirations are not very common
208 today. The slogans propagated by the Communist public information machinery are mostly such short-lived ones as the one quoted below which was created at the time of the currency reform in 1946: Fizessenek a gazdagok ('Let the rich pay'). These temporary slogans are intended for a restricted clientele and for a definite aim; the response to them is varied, but they never seem to penetrate the popular mind, and they are far from symbolizing nationalistic hopes. Perhaps it is the ever-changing policy of the Communist Party itself which prevents the regime from producing slogans of a permanent character.

The pre-war years, on the other hand, abounded in slogans voicing the Irredentistic sympathies of all the various governments of Hungary. Such slogans were the famous Nem Nem Soha! 'No, No, Never!' voicing the determination of the Magyar never to resign himself to the territorial losses provided for in the Versailles Peace Treaty, and the greeting Szebb Jövőt! 'A Brighter Future!' which the Hungarian young people took to heart and which may still be remembered.

Hungarian young people took to heart and which may still be remembered. ○○○

Annex "A," Subparagraph 2f, Political Background

SUBVERSIVE POTENTIALITIES

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In Hungary, which is still predominantly an agricultural country, public support of the government rests mainly with the rural masses. History has shown that revolutions and subversive activities have succeeded only with the support of the peasants.

The "peasant mutiny" of Dózsa in 1514 was the first insurrection in the history of the Hungarian state. The background of this movement was largely economic--the insurrection of have-nots against their exploiters--without much political consideration. The struggle against the ruling Hapsburgs, which began in the seventeenth century, won the support of large numbers of people from the villages. In 1671, a conspiracy of aristocrats lead by the nádor, Ferenc Wesselényi, lacked popular support and the Court of Vienna was able to put it down with no difficulty. In 1795, another conspiracy was initisted by intellectuals under the spell of the French Revolution. Unable to muster popular support, they failed also. In 1848, one of the most heroic episodes of Hungarian history took place. The "War for Freedom" was, at first sight, a war of independence against the Hapsburgs, but the social reforms including the franchise for the serfs, written on the

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banner of this revolution enlisted the unanimous support of the toiling masses, and it took a Holy Alliance to quash this uprising. The bloodshed, poverty, and chaos resulting from the First World War were responsible for the short-lived Communist revolution in Hungary in 1919. The counter-revolution which followed had little difficulty stopping the Red revolution, for despite the Communists' liberal promises, the peasant masses did not support them.

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After World War II, the development of political life in Hungary was entirely dependent upon the occupying Red Army and its agents, the Communist Party of Hungary. The present opposition of the Magyars to this type of totalitarian state can be more than readily detected from the defensive actions of the government itself. At the head of the discontents, we now find the peasants again, for while the leadership of the historic revolutionary movements were recruited among the nobility, the core was made up of peasants fighting for the abolition of serfdom and, later, for economic independence. The recently developed stratum of intellectuals, commonly called the middle class in Hungary, played little or no role in these movements.

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The former upper class and lesser gentry have been completely dispersed by the Communists, part of their members taking cover in the

565 661 ranks of the State's bureaucratic machinery, while the majority are now under strict police surveillance.

565 668 With respect to national consciousness, trustworthiness and unshaken opposition to the hated regime which dispossessed them, these people can be counted on. Individually they are well educated; many of them speak several languages and have a broad knowledge of local, national, and international problems. Many of them have relatives and friends abroad. Although they could probably perform liaison activities well, any attempt to give them prominence in a subversive organization would be a mistake because, as a rule, they are regarded as pillars of social reaction and few of the peasants or laboring groups would particularly care for such leaders, fearing their deep-rooted conservatism and autocratic tendencies. [208] Furthermore, Communist propaganda repeats ceaselessly that the only aim of the United States and other democratic governments is to re-establish the old autocratic or oligarchic system in Hungary and elsewhere.

Before the Communists seized power, the intelligentsia or the middle class provided Hungary with many outstanding personalities in different fields, especially education, science, art, business, and even politics. Under the Communists, the middle class underwent a basic

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change. Those who had been closely connected with the pre-Communist regimes were purged, while the rest have recently rejoined the ranks of the State bureaucracy as elder but silenced members. Besides these, recent years have produced a new group of State administrators who hate the other group, yet who still try to imitate their manners. This top group as a whole, the non-peasant and non-industrial-worker group, being so strangely heterogeneous and antagonistic one to another, their subversive potentiality as a unit is negligible. Individually, the older generation of intellectuals ~~are~~ is more reliable, although they are a little class-conscious, submissive and opportunistic to some extent. They resent the social set-back which lowered them from their pre-war influential positions to the ranks of the "white-collar proletariat."

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The industrial workers, the most rapidly growing class in Hungary, are more homogeneous and united than the middle class. Except for the recent recruits in the factories, who constitute a rather strong minority, the majority of the industrial workers belonged to or sympathized with the pre-Communist free trade union organizations, and they are keenly class conscious and highly realistic as far as wages and living conditions versus the idealistic goals expounded by Communist

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propaganda are concerned. They do not fail to notice, either, that the primary cause of their exploitation is the economic subjugation of Hungary to Soviet Russia. The present government, although tending to favor them above any other social class, cannot assure them a decent living standard, and as long as this continues the work slow-downs, the sporadic work stoppages, and sabotage will not disappear. The subversive potentialities of the industrial workers are handicapped by the fact that among them, although in a minority, there are well-trained Communist agitators and nests of informers whose work is facilitated by the concentration of industry in Hungary. By the same token, however, the workers are better organized and a revolutionary impetus perhaps could create among them an almost instantaneous response.

The peasants are the largest social group in Hungary, their culture is the most unique, and they are the most anti-Communist of any of the Hungarians. Even those peasants who have not suffered a direct financial loss from the Communist regime (landless agricultural workers, small peasants) are poles apart from the Communists by virtue of their individualistic tendencies and their religiousness. The settlement pattern of the peasants being very varied--from the lonely tanya to the "giant village"--they can be fitted easily into

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many kinds of subversive activity from mass uprisings to guerrilla warfare. The most reliable among them are the richer peasants, if for no other reason than the discrimination which the present government uses against them.

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The Christian churches by their very nature are opposed to the political practice of Bolshevism and are thus potentially subversive. From the purely ideological point of view, the Catholic Church is the most effectively anti-Communist by virtue of its own monolithic internal organization which virtually excludes any other spiritual allegiance than to the Church itself. Moreover, the Catholic Church is the only really nationwide organization in Hungary which can hardly be penetrated by Communist informers and agents because there is no elective principle among the clergy. The organization of the Church overflows the boundaries of social strata and could be powerful in coordinating subversive activities among groups otherwise socially isolated. Any serious attempt to overthrow the present government cannot dispense with Church backing.

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Allowing such subversive potentiality to the churches does not necessarily mean, however, that all the members of the clergy can be counted upon. Especially the more liberal Protestants have displayed

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668 a surprising willingness to compromise with the Communist regime. The politically neutral or pro-Communist segment of the Protestant clergy is a minority and the Protestants of Hungary have had their recent martyrs just like the Catholics. Nevertheless, this minority seems to be relatively larger than the number of Catholic priests collaborating with the Communists.

[208] Catholic priests join the Communist political propaganda only sporadically. Those who are willing to land their signatures to "peace campaigns" and other propaganda are on the verge of excommunication--several of them have already suffered this penalty--and their flock is aware of these leanings and does not trust them like the "regulars."

The importance of the Church opposition to the State is most significant in the villages where the population is most devout and the priests have great prestige among their parishioners. Social activities, the few which are legally permitted, give the parish priest an opportunity to keep in close contact with the members of the community.

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668 From the geographical point of view, Hungary, the flattest among the so-called satellite countries, lends itself with difficulty

153 668 to guerrilla and other clandestine activities. On the Great Plains, even the larger agricultural cities have a stable population, and strangers can be spotted easily among the local farmers whose activities are carefully watched over by the Communist police. The hill country of northern Hungary and Transdanubia, with its industrial cities and relatively dense forests, would provide readier shelters for those who might try to go unsuspected or unnoticed. Border zones, especially those bordering neighboring non-Soviet states--are thoroughly combed by reliable Communist patrols and are the least accessible.

668 There is no information readily available concerning possible subversive cells in action in Hungary or names of possible subversive leaders. How much mass appeal and actual influence the émigré Hungarian statesmen may still have upon their fellow countrymen is a problem too controversial and unsolvable to be discussed here. Certainly the names of many of these former leaders evoke cherished memories among certain older people in Hungary, but their actual power of inciting to action is highly debatable.

000 It must be reiterated here that Hungarian society is in the midst of a turmoil it has never before experienced in the modern era. The preceding brief and sometimes subjective statements may or may not be

valid today but they will certainly cease to be valid when new generations have been brought up in the new Communist state of mind. The emergence of new young Hungarian Communists in the leadership of the State would, in turn, create new potentialities of subversion. These people are and will be more eager to try their hands at putting the theories they have been fed on into practice, in their own manner. The recent Soviet acceptance of the idea of different possible ways of building a Communist society, if upheld in the future, would open the gate to a "Hungarian Communism" to which the new leaders, freeing themselves from the "ancients" of the Muscovite school, would possibly aspire.

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Annex "a," Subparagraph 2h, Political Background

BIOGRAPHIES OF KEY PERSONALITIES

127 The author of this report has had very little basic information on the career of Hungarian key personalities. The contents of this subparagraph are largely based on the mimeographed pamphlet compiled by Imre Kovács entitled Short Biographical Studies ... (New York: National Committee for a Free Europe, 1951. Pp. 14). The cabinet changes, so frequent in Communist countries, which have occurred in the period between the publication of Mr. Kovács's pamphlet and April, 1955, are noted here but, for the rest of the data, Kovács's information is extensively quoted.

665 As in any Communist country, the central power in the State is in the hands of the Communist Party which, in Hungary, bears the name of Magyar Dolgozók Pártja 'Hungarian Workers' Party.' The leadership of the Party is, for all intents and purposes, the depositor of political power. The latest elections to the highest posts in the party took place on May 30, 1954, with the following results:

First Secretary of the Central Committee: Mátyás Rákosi.

Members of the Political Committee: Mátyás Rákosi, Imre Nagy (ousted in 1955), Ernő Gerő, Mihály Farkas (ousted in 1955) Lajos Ács, István Hidas, Antal Apró, András Hegedüs, Béla Szalai. (Added in 1955: István Kovács, József Mekis.)

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Members of the Secretariate: Mátyas Rákosi, Mihály Farkas (ousted in 1955), Lajos Ács, Béla Vég, János Matolcsi.

Chairman of the Central Committee of Control: Károly Kiss.

Below follows a short biography of each of the more important office-holders in June, 1955, in Hungary in alphabetical order, along with the biographies of persons recently eliminated from the political hierarchy but who are deemed to be important for their previous activities and, perhaps, for their future potentialities.

ÁCS, LAJOS. Member of the Central Committee, member of the Political Committee since 1953, member of the Secretariate of the Communist Party since 1955. In charge of organization, especially among the peasants. A party bureaucrat.

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ALTOMARE, IVÁN. Minister of the Food Industry. Information lacking.

APRÓ, ANTAL. Minister of Building Materials, Deputy Prime-Minister. Former Chairman of the Hungarian Trade Union Association. Young and promising Communist.

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BATA, ISTVÁN. Minister of Defence. Lieutenant General, and former Chief of Staff of the Hungarian Army; as such he actually ruled the Army in the name of Farkas Mihály, his predecessor. Bata was

645 [701] before the war a career officer in the Russian Red Army of the USSR and a Russian citizen. Succeeded Farkas in 1953.

BEBRITS, LAJOS. Minister of Post and Transportation. "1. Was taken to Russia as prisoner in the first war and was trained there. He went over to the United States in the twenties, where he became chief editor of the "Hungarian Future", participated in the underground movements and organized the Hungarian Communist movement. When Sándor Magyar and György Endresz, pilots of the aircraft "Justice for Hungary", arrived to New York after their ocean flight - Lajos Bebrits lead a group of Hungarian Communists to the port to demonstrate against the pilots of "Justice for Hungary", so that he was arrested by the police and sentenced in Newark under the charge of rioting. He was actively engaged in pioneer activities among the Hungarians of Miami and founded a Hungarian club. After the termination of World War II Bebrics returned to Hungary. 2. Neither Moscow-trained Communist, nor Nazi. 3. Not a Soviet citizen. 4. Has a political black-book. 5. Educated journalist, speaks English, Russian and Hungarian."

665 647 BENKE, VALERIA. Chairman of the Hungarian Office for Radio Broadcasts. One of the leaders of the post-war Communist womens' front organization, the NMDSZ, later General Secretary of the Peace Council.

In 1953 she was elected MP and elected also to the Central Committee of the Party. 665 647

BEREI, ANDOR. Chairman of the National Office of Planning. Born in 1900. Economist. Formerly General Secretary of the same agency.

BOGNÁR, JÓZSEF. Minister of Interior Trade. Born in 1917. 645 "1. Of middle-class origin, Roman-Catholic, professor with university degree. Member of the Smallholders' Party but in the services of the Communists. 2. Had Communist leanings. 3. Not a Soviet citizen. 4. Has no black-book. 5. Became Minister of Propaganda in 1946 and was involved in the so-called conspiracy. He was not arrested and taken to Stalin Street 60 only under the condition that he must work for the Communists as under-cover agent in the Smallholders' Party. Minister of Interior Trade since 1948." He was Mayor of Budapest in 1947.

BOLDOCZKY, JÁNOS. Minister of Foreign Affairs. Peasant background, formerly in the diplomatic service.

CSERGŐ, JÁNOS. Minister of Smelting and Machine Industry. Information lacking.

CSOTTNER, SÁNDOR. Minister of Mining. "1. Participated in

645 the underground Communist movement before the war; joined the Social-Democrat Party in 1935 in order to cover himself. 2. Neither Nazi, nor Moscow-trained Communist. 3. Not a Soviet citizen. 4. Has no black-book. 5. Insignificant dummy, member of the Central Committee."

DARVAS, JÓZSEF. Minister of People's Culture. "1. Born in Orosháza in 1912, of Rumanian agrarian-proletarian descent, Christian, trained teacher, writer. His books and articles began to be published in the thirties; member of the National Peasant Party, was connected with the underground Communist Party prior [sic] to the war. 2. Neither a Moscow-trained Communist, nor Nazi. 3. Not a Soviet citizen. 4. Has a political black-book. 5. Marxist education, fellow-traveler, since 1945 obeys Communist orders in the National Peasant Party. Minister [of Construction and Public Works, then Minister] of People's Culture [propaganda]."

DOBI, ISTVÁN. Chairman of the Presidium of the Hungarian People's Republic since 1953. Born in 1898. "1. Grammar-school education, Christian, farmhand. Trained in Hungarian agrarian socialism. Member of the Smallholders' Party prior to and after World War II. 2. Neither Nazi, nor Moscow-trained Communist. 3. Not a Soviet citizen. 4. Has no black-book. 5. Was non-commissioned officer during the

war. At that time he already had communist leanings and after the war the Communists staged his return to the Independent Smallholders' Party. He became Minister of Agriculture after the war and Prime-Minister in 1948. He is a dipsomaniac, an immoral and corrupt fellow-traveler, and abjectly serves the Communists."

ERDEI, FERENC. Minister of Justice since 1953. "1. Was born in 1912 [sic; actually 1910] in Makó, of peasant origin, Christian, university degree. Participated in radical youth movement in the thirties, wrote several books and studies on agrarian politics and colonization. Sentenced several times, was in contact with the underground Communist Party. Became Minister of Interior on December 23, 1944 under the Provisional Debrecen Government, organized the Communist Police. 2. Neither Moscow-trained Communist, nor Nazi. 3. Not a Soviet citizen. 4. Has a political black-book. 5. Participated in the creation of the National Peasant Party in 1939, but was a Communist under-cover agent in that party from 1944. Cultured, intrepid, crypto-Communist, speaks English, German and Hungarian. His wife, Jolán Majlát, secretary-general of the Institute for Foreign Cultural Relations, has a strong influence over him. Became Minister of Agriculture in 1948."

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645 ERDEY-GRÚZ, TIBOR. Minister of Higher Education. Born in 1902. Former university professor, a chemist, and a member of the Hungarian Academy of Sciences.

FARKAS, MIHÁLY. Born in 1904. Of proletarian origin, a Jew, grammar-school education, one-time printer. Participated in the underground Czechoslovak movement beginning from the thirties, and later became one of its leaders. Went to Moscow prior to the war, joined there the group of Hungarian exiles and returned to Hungary in their company. Moscow-trained, a Soviet citizen; has a political black-book. Well indoctrinated Communist, good organizer, speaks Hungarian, Russian, Czechoslovak and German. State Secretary of Interior in 1945, Minister of Defence from 1948 until 1953 when he started to lose political ground. Entangled in Nagy's Malenkovistic experiments, he was ousted recently (1955) from the Political Committee and Secretariat of the [illegible].

GERŐ, ERNŐ. Deputy Prime Minister. "1. Previous name Ernő Singer, born in 1900 [sic; actually 1898], Jew. Wanted to enter the medical profession, but interrupted his studies in 1919 at the period of the proletarian dictatorship and joined the Communist movement. Later fled to Czechoslovakia, then settled down in Moscow and became an offi-

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cial of the foreign policy section of the Comintern. In 1936 the Moscow Government appointed him as adviser to Negrin, president of the Spanish Republic. After the termination of the civil war in Spain, he returned to Moscow where he worked in the Ministry of External Affairs and analyzed reports of POW's during the war. He returned to Hungary in 1945. 2. Moscow-trained Communist. 3. Soviet citizen. 4. Has a political black-book. 5. Cultured, well-educated Communist theoretician, speaks Hungarian, English, German, French, Spanish and Russian. After the war he became minister of transportation, minister of finance and is at present chairman of the People's Economic Council. [Minister of Interior in 1953. Deputy Prime Minister in 1954.] Member of the central and political committees and secretariat of the Communist Party."

HÁZI, ÁRPÁD. Chairman of the State Control Center. Formerly Deputy-Prime-Minister

HAY, LÁSZLÓ. Minister of Foreign Commerce. Information lacking.

HEGEDÜS, ANDRÁS. Prime-Minister. Hegedüs belongs to the young guard of Communists in Hungary and was the first among them to gain national importance. During and immediately before the war, he attended the Györfy College in Budapest and had leftist sympathies. After

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the war he joined the Communist Party. In 1946, he was sent to the USSR where he studied economics, agronomy and Russian, which he now speaks. Upon returning to Hungary, he worked as a Party bureaucrat. In 1951 he became Deputy Minister of Agriculture, in 1952 Minister of State Farms and Forests. Upon the creation of the Nagy cabinet, he became First Deputy Prime Minister in charge of the Ministry of Agriculture. In 1953 he quit his latter job on the ground that Nagy's agrarian policies were too liberal. On April 18, 1955, he took over the government.

HEGEDÜS, ISTVÁN. Minister of Heavy Industry. Former Party secretary of the Budapest district, deputy Prime Minister; potentially a very powerful young man in the present regime.

KISS, ÁRPÁD. Minister of Chemical Industries and Power Production. Until 1954, Kiss was Minister of Light Industry. An insignificant bureaucrat.

KOVÁCS, ISTVÁN. Deputy-Chairman of the Presidium. "1. Former name Jenő Kosznor, about 40 years of age [born 1911], Jew, high school education. He was very young when he joined, as employee, the underground Communist Party in the thirties. Was arrested in 1931 and sentenced by the Budapest Military Court to 11 years of imprisonment;

645 came to the end of his term in 1942, but due to the war, instead of being released, was sent to a concentration camp from where he was freed in 1945. 2. Neither Moscow-trained Communist, nor Nazi. 3. Not a Soviet citizen. 4. Has a political black-book. 5. Worked in 1945 in the organization section of the Communist Party. Became party secretary to the Central Committee in 1949, became member of the political committee in 1951 and appointed Deputy-Chairman of the Presidium. Home-trained, extremely cultured Communist, one of the most brilliant careers in the Communist Party. Rákosi's confident, speaks German, Hungarian and Russian."

467 [illegible], LAJOS. Chairman of the Hungarian Trade Union Association. Party bureaucrat of Jewish descent. Member of the Central Committee. Acceded to his present post in 1953.

[illegible], JÓZSEF. Deputy-Prime-Minister. Former Chairman of the metal workers Association and the Trade Union Association. Young rising Communist, he was appointed to the Political Committee in 1955.

693 [illegible], [illegible]. President of the Highest Court. Born in 1894. "1. Of middle class origin, Christian, has a lawyer's degree, was member of the Jaroslij-Wang illegal party; later broke away from the Communists, but was generally known as extreme leftist. Wrote several

693 books and studies on political economy, was in Hungary during the war. Became a non-party minister of Public Welfare on December 23, 1944 under the Provisional Debrecen Government, joined the Communist Party in 1945. 2. Neither Moscow-trained Communist, nor Nazi. 3. Not a Soviet citizen. 4. Has no black-book. 5. Does not play a leading role in the Communist Party. Exchanged his post of minister of Public Welfare for that of ambassador to Moscow in 1948. Became professor at the Budapest University in 1949; his book entitled "History of Hungarian society from the Árpád-epoch to Mohács" (Ith - IVth centuries) was strongly criticised by the party. Very well educated, speaks Russian, English, German, French and Hungarian, member of the Central Committee of the party." Former Minister of Justice.

643 NAGY, LÁSZLÓ. Born in 1896. "Comes from a family of merchants, Jew, was graduated from high school. Took part in the revolution of 1919, emigrated to the Soviet Union, where he was trained in agrarian politics; returned to Hungary in 1945." A Moscow-trained Communist and Soviet citizen. Has no black-book, and is well versed in Marxism. Was Minister of Agriculture in 1945, and carried out the agrarian reform; Minister of the Interior in 1946, for a while university professor and speaker of the National Assembly, then Minister of Food.

In June, 1953, he took over the presidency of the Council of Ministers 643
and instituted the less tough policies of the "New Course" on the
Malenkov pattern. Ousted in 1955 as Prime Minister, he also lost
his former seat on the Political Committee of the Communist Party.
Speaks Hungarian, Russian and German.

OLT, KAROLY. Born in 1904. "1. Of middle-class origin, 645
Christian, professor with university degree. Member of the radical
Hungarian youth movement in the thirties. Joined the underground
Communist movement in later years [1930]. Was imprisoned several
times, was in Hungary during the war. 2. Neither Moscow-trained
Communist, nor Nazi. 3. Not a Soviet citizen. 4. Has a political
black-book. 4 [sic]. Home-educated Communist, but did not belong
to the Rajk-group, so that in the beginning he hardly played any role,
Intellectual, speaks Hungarian, German and French. Member of the
Central Committee. [1947-1949: Minister of Welfare.] Minister of
Finance since 1949.

PIROS, LASZLO. Minister of Interior. Born in 1917. Became
after World War II Deputy Secretary of the Trade Union Council, then
Major General and commander of the AVH, the Hungarian political police.
Elected Alternate Member of the Political Committee of the Party in

1955.

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POGÁCSÁS, GYÖRGY. Minister of State Farms. Information lacking.

RÁKOSI, MÁTYÁS. Deputy Prime Minister; First Secretary of the Hungarian Workers' Party. "1. Born in 1891 [sic; actually 1892] as Mátyás Róth, college education, Jew. White-collar worker before the war. Was taken prisoner by the Russians in World War I. Was indoctrinated in War Prison Camps; upon his return to Hungary, in 1919 he was raised to the rank of commissar, and was put in charge of socialist production. He went to reside in Moscow in the fall of 1919 after having fled from Hungary. He was sent by the Comintern to Italy, Belgium, Great-Britain and the USA under assumed names. Was sent back to Hungary by his Muscovite masters in 1925. He was arrested and sentenced first to eight years of imprisonment and then sentenced for life by the Supreme Court. In 1940 he was exchanged for Hungarian historic relics which were looted by the Russians and kept in the Kreml [sic]. He lived in Moscow from 1940 to 1944 and worked at the Hungarian Section of the Commissariat for Foreign Affairs. He returned to Hungary in 1945." Moscow-trained, Soviet citizen. "4. There was a warrant for his arrest in many countries under several of his assumed names on the charge of being a Communist agent.

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5. Highly educated, cultured, well-informed Communist, with a knowledge of Hungarian, English, German, French, Italian, Russian and Turkish...." Rákosi is the top man in Hungarian politics since 1945. Succeeded to this position in spite of numerous purges and changes of "courses."

REVAI, JÓZSEF. Vice-Chairman of the Presidium. Born in 1898. "1. Of middle class origin, Jew, was graduated from high school. Was Béla Kun's secretary in 1919 and one of the editors of the "Red Gazette" Later on he lived in Germany and Czechoslovakia, then went to live in the Soviet Union where he worked for the Hungarian Section of the Commissariat for Foreign Affairs and supervised the Hungarian broadcasts of Radio-Moscow. In 1945 he returned to Hungary. 2. Moscow-trained Communist. 3. Soviet citizen. 4. He has a political black-book." Editor of Társadalmi Szemle, scientific monthly of the Party, he is "One of the most cultured Communist theoreticians, quick-witted, temperamental, aggressive, speaks German, French, Hungarian and Russian. ..." A member of the Central Committee of the Party, and Minister of Public Education from 1949 to 1953. Since then, he has been Vice President of the Presidium. His influence in the party has lessened in the last years.

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ROMAN, JÓZSEF M.D., elected Minister of Health in January, 1955.

BÓNAI, SÁNDOR. Speaker of the National Assembly. Born in 1892. "1. Grammar-school education, Christian, gasman before the war and secretary of the Social-Democrat Party in Miskolc. 2. Neither Nazi, nor Moscow-trained Communist. 3. Not a Soviet citizen. 4. Has no black-book. 5. Minister of Food after the war, later Minister of Commerce. Played an important part in the merger of the Social-Democrat and the Communist Parties in 1948. After the ouster of Szakasits in 1950 he became Chairman of the Presidium as a reward for his services. He is uneducated, unintelligent yes-man, capable of anything. [Former] Member of the Political Committee." In 1955 he became Speaker of the National Assembly.

SZALAI, BÉLA. Minister of Light Industry. Formerly Chairman of the Office of the Plan, succeeded to the cabinet post in October, 1954, during the "New Course." Before the war he was generally known as a "Rightist" in student organizations, but this did not prevent him from rallying to the Communists after the war, where he was again active in youth organizations. Member of the National Assembly since 1949.

SZIJJÁRTÓ, LAJOS. Minister of Construction. Information lacking.

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SZOBEK, ANDRÁS. Minister of Crop Collection since 1954. Born in 1894. "1. Of agrarian-proletarian origin, Christian, carpenter with grammar-school education. Was quite young when he came into contact with agrarian Socialism in Hungary and became member of the underground Communist Party. Became county-sheriff in County Békés in 1945 and state-secretary in the Ministry of Food, later minister to Moscow [and Peking, then]...Minister of Foreign Trade. 2. Neither Soviet-trained Communist, nor Nazi. 3. Not a Soviet citizen. 4. Has a political black-book. 5. Uneducated, violent man, speaks Hungarian, Slovak and Russian, member of the Central Committee."

VAS, ZOLTAN. Deputy Minister of Foreign Trade. "1. ..Previously called Zoltán Weinberger. Born in 1900 [sic; 1903] from a "petit bourgeois" family, Jew, high-school education. Joined the Communists when very young[18]. When Rákosi came to Hungary in 1925 [sic; 1924] to organize the underground party, Vas became one of his most trusted collaborators. They were both arrested in the fall of 1925; Vas was sentenced for life, but went to the Soviet Union in 1940 with Rákosi. Served in the Red Army in the rank of colonel, selected the Hungarian POW's. Arrived to Szeged in the fall of 1944, where he became one of the organizers of the Independence Front. 2. Moscow-

645 trained Communist. 3. Soviet citizen. 4. Has a political black-book. 5. Has a flair for economy and commerce. Organized the distribution of food supplies in Budapest in 1945 as Government commissioner. He directed the economic life of Hungary in 1946 as secretary-general of the Chief Economic Council. His corruptedness was notorious; at one time when it seemed that he was dropped, he was suddenly summoned to Moscow where his position was strengthened, and he was appointed head of the Planning Bureau in 1948. He is a trained Marxist-[sic] Leninist-Stalinist, member of the political [Central] Committee, speaks Russian, German and Hungarian." Later destitute, he was made director of the Mining trust of Komló, and in 1954 Deputy Minister of Foreign Trade.

VÖRÖS, JÁNOS. Deputy Finance Minister and President of the National Bank. Information lacking.

SOURCE

000 Kovács, Imre
1951. Short Biographical Studies. New York: National Committee for a Free Europe. Pp. 14.

1: Indiana U. E-4 1955 EC1 Hungary EC1

Annex "A," Subparagraph 3a, Economic Background

ACRICULTURAL POTENTIAL

In 1946, the territory of Hungary consisted of the following agricultural units in cadastral acres (1.42 acres):

Tillage	9,741,000
Gardens	225,000
Vineyards	376,000
Pasture	1,646,000
Meadows	1,109,000
Forests	1,990,000
Marshes	

Since then, the number of acres being tilled has increased

The arable areas of the country were divided, in 1947, between the following types of produce (in cadastral acres):

Cereals	4,558,000
legumes	58,000
root crops	3,236,000
industrial (filamentous and oleaginous) plants	243,000
fodder	1,086,000
leafy plants	81,000
others	49,000
fallow	271,000

Modern Hungary, poor in minerals, is Middle and Eastern Europe's richest agricultural land. Before World War I, it was the granary of the Austro-Hungarian Monarchy and its products were even exported to Western Europe. After World War I, Hungarian agriculture survived the hardships of the post-war years and the world-wide depression, only to be destroyed in World War II when, owing to the ravages of war, most of the cattle perished and a

241 significant portion of the equipment was ruined. In agricultural production, the country is now (1955) about to reach the pre-war level, except in cattle raising, which still lags far behind. The periodical food-shortages in Hungary are due more to the increased export (to the USSR and other People's Democracies) and to the sabotage work of the peasants than to low productivity of the land.

134 241 The soil of the middle part of the country -- on the two sides of the Danube and in the Southern plains between the Danube and Tisza -- is a very fertile black top soil similar to the chernozem (BLACK EARTH) of the Ukraine. Another excellent strip of soil lies along the former inundation area of the Tisza; it is rather brownish soil which turns black when wet. These soils produce a wheat of excellent quality and good corn. The center of this agricultural area is the southern part of the Great Plains. The chief potato-producing areas are the northwestern part of the country, the Kunság, all of which have a rather sandy soil. The same sandy soil yields large quantities of rye, grapes and other fruits. In Transdanubia and Northern Hungary -- from the northwestern shore of the Balaton up into the northern part of the country -- there is a hilly and partly mountainous region where forestry predominates, with occasional cattle breeding and agriculture;

since part of this region is covered with volcanic soils, it has excellent wines. 134 241

The northwestern part of Transdanubia is the most intensively farmed area in Hungary. Some parts of this area are sandy.

The meteorological conditions of the Carpathian Basin combined with a variety of soils offer rich and varied products to the inhabitants. 132 The Great Plains have a typically continental climate. The yearly precipitation is 500-600 mm. With a yearly average temperature of only 10 centigrades (due to the frequent -30°C winter colds), the amount of sunshine reaching this area in the summer equals that of the French Riviera. There is a relatively large number of hours of sunshine (1,900-2,000 annually on the Great Plains) which gives to the crops greater resistance to parasites, increases their power of germination and facilitates storage and transportation. The climate of Transdanubia constitutes a transition between the continental climate of the lowlands and the more coastal climate of the West European countries.

The chief crop in Hungary is wheat, and cereals in general. Corn 243 production equals that of wheat and is used primarily for fattening stock.

Good quality tobacco is being produced on some 8,000 acres of [249] Hungarian soil, especially in sandy areas.

243 Hungarian soil, especially in sandy areas. The production of rice was before 1945 only in an experimental stage. In the post-war period, the government's extensive irrigation program and favoring of rice has resulted in a now increasing rice yield coming from approximately 50,000 cadastral [249] acres. Sugar beets provide Hungary's sugar.

245 274 At present, vineyards cover 800,000 cadastral acres and produce world-famous wines. The yearly output of the wine industry is 3-4 million liters of wine with an average alcoholic content of 11-14.5 per cent. Hungarians are the sixth largest wine consumers in Europe, averaging 38 liters a year per person.

244 Vegetables are grown throughout the country, with certain regions specializing in particular crops. Nagykőrös furnishes most of the cucumbers, Kalocsa and Szeged pepper and paprika, and Makó is the center of garlic and onion production. Tomatoes come from the regions of Budapest, Hatvan, Kecskemét, Nagykőrös and Kaposvár. The yearly production of excellent FREIGHT CAR (5.5 per cent sugar content) tomatoes amounts to approximately 7,000 carload loads.

245 The long summer sunshine gives to Hungarian fruit an almost unsurpassed quality. The following chart shows the pre-war number of fruit

245 trees in Hungary and the sugar content of the fruits as compared with corresponding United States figures. There are no data readily available for the number of fruit trees in 1955, but it is safe to assume that the 1956 figures will reach the pre-war level.

Fruit	Number of trees (in millions)	Sugar content (Per cent) Hungary	USA
apples	6.0	12.2	11.1
sour cherries	2.5	11.8	11.6
peaches	3.8	10.9	8.8
pears	no data	10.2	8.9
plums	9.2	12.1	13.3
apricots	2.8	9.0	10.4
melons	---	6.6	6.0
strawberries	---	7.4	7.1
cherries	2.0	10.4	9.5
grapes	---	17.6	11.5
English walnuts	1.9	---	---
quince	0.5	no data	no data

248 New crops have been introduced into Hungary since World War II. Economically the most important of these is cotton, which is being grown on some 100,000 cadastral acres. Together with other industrial plants, such as flax, hemp and oleaginous plants, it is reported to cover now some 20 per cent of the total arable land. Others still in an experimental stage are: new fibre plants (kenaf, ramie, snow nettle), fodder crops (chufa), peanuts, kok sagiz (a rubber plant of Russian origin), and citrus fruits.[1]

[1] The English equivalents of these new plants are not known.

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241 The hardships in the cattle breeding industry are causing a shortage of manure with which the output of fertiliser factories, although increasing, cannot catch up. Hungarian peasants now use an estimated 30,000 metric tons of granulated superphosphate yearly along with 250,000 tons of peat mixed with human and animal excrement.

231 Animal husbandry before the war constituted about half the income of the rural areas. The ravage of the war inflicted terrible losses to Hungarian livestock and the country may not recover its prewar status even by 1956 in spite of the ambitious plans which call for surpassing it (see chart at the end of this Subparagraph). The primary problem of animal husbandry is the lack of fodder which is thus the chief cause of the lack of meat on the markets and the severe measures by which the government tries to regulate animal husbandry and slaughtering in the villages.

The center of cattle raising is the Hungarian West. Horses are bred mostly on the Great Plains and the center of hog fattening is in the counties Csanád, Csongrád and Békés.

226 Fishing is one of the most ancient primitive professions of the Magyars. Today, fishermen use modern methods, and numerous hatcheries and

fish ponds have been built. In 1931, Hungary exported over three million 226
pengő worth of fish to Western Europe. The most common fish caught are carp, sheatfish and barbel. The Balaton provides delicious sturgeon and pike perch.

The post-war governments have made efforts to improve the productivity 242 656
of Magyar soil through mechanisation, increase in fertiliser production, introduction of modern methods in handling manure, seed selection, rejuvenation of the breeding stock, increase of pasture areas, irrigation, flood-control, reforestation, and use of the latest methods of agro-biology and agro-chemistry. These aims were, however, secondary to the tremendous investments in industry, especially heavy industry. The drouth of the early fifties and the resistance of the peasants fighting collectivization added to the insufficiency of the above efforts and the agricultural situation became stagnant, then declined. The "new course" policy of Premier Nagy brought a fresh approach in 1953. Nagy invested 24 per cent of the total [474]
investments on the State's budget into agriculture in 1954, brought forced collectivization to a halt, even permitted the peasants to leave the kolkhoses, and favored consumer goods. He also had more liberal policies in the villages; e.g. he permitted the reorganisation of farmers' clubs (gazdakör).

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The recent (since 18 April 1955) Hegedüs government succeeding Nagy could not reverse the trend entirely. Although he is extremely severe in the enforcement of the decrees concerning crop collection and taxes in the villages, Hegedüs, unlike the pre-Nagy Communist governments, continues not to discriminate against the small- and medium- landholders.

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The majority of the heavy agricultural work is performed with teams of horses or cows, rarely oxen. The equipment used is up-to-date, although wooden implements were used as late as the end of the nineteenth century. A full mechanization of agriculture would call for more emphasis on this type of machinery than the present status of Hungarian industry permits. Nevertheless, there has been an impressive increase in agricultural machinery, although complaints about the poor quality of domestic machines are common.

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The number of agricultural machine stations and tractors in Hungary was:

	MTS	tractors
1950	361	6,681
1952	364	9,723
1954	364	11,298

The equipment of the average MTS is 36 tractors, 23 threshing machines, 6 harvesters, 4 traction engines, 2 combines and several smaller machines for specific purposes.

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These machine stations are, of course, State property and their services can be rented at rates established by the government. Kolkhozes and peasants enjoy more favorable rates than wealthy peasants. There is some resistance to mechanization on the part of the more conservative

[242] peasants. This resistance is, however, much less than that exercised against entirely new farming methods such as the square-cluster method of seeding corn or the lengthwise and crosswise hoeing.

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As a rule, peasants have to deliver first their compulsory delivery quotas at a low price set by the State. If some produce is left, which may or may not be the case, they can market the rest freely. If and when delivery quotas are not fulfilled, the free marketing of certain products may be forbidden for a time. In 1954 such restrictions were made on meat

[253] and lard. Especially Draconic are the government's measures against "unlawful" slaughtering of domestic animals, for the situation is acute in this branch of agriculture. Government decree No. 250,480 of February 23, 1951 promises five per cent of all the goods confiscated to anyone, official or private citizen, who helps the authorities to discover "black (illegal) slaughtering."

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The Hungarian peasants either operate their farms individually, which is true in the majority of cases, or they work for a state farm (sovkhoz),

or they may belong to a kolkhos. Very infrequently they work for richer peasants. The kolkhoses cover (in 1955) an estimated 18 per cent of the total arable land and approximately 200,000 families are connected with them. 471 241 [474]

Those who work on the kolkhoses are looked down upon by the other peasants, for they do not work on their own, according to time-honored methods, but go to work for a share or a salary and thus have little or no opportunity for individual achievement. [558]

There are numerous beliefs and superstitions connected with agriculture and livestock breeding. To enumerate them would take dozens of pages. Work on the farm and the field fills the peasants life completely; most of his professional know-how comes through tradition and experience, both of which are apt to develop set habits and customs. There are well-defined ways of doing certain agricultural work, for example that of binding wheat into sheaves: this is the way everyone does it and this is how their ancestors did it. It is rather difficult to teach new farming methods to the peasants, although the present regime appears to be making headway. The most important customs are the ones associated with the days of the year: There are auspicious days (mostly saints' days) when one should plant or 241

241 carry on other activities, and other days when certain work must not be done.

To mention just one phase of rural activities, sowing is still done by hand in most of the villages according to an elaborate ritual. The container or the cloth in which the grain is held must be of a certain kind, and the peasant's clothing, and diet on the day of sowing must be also of

[78] a certain kind. Incantations are said upon the seed and the act of sowing itself is highly elaborated.

The Magyar farmer loves his land and works on it with paternal care and great industriousness. The methods he is using may be partly outdated but they are based on age-old experience and loving care of the soil. He is well-known for spending more on veterinarian than on doctor bills and is more apt to try "popular" methods of medicine on the members of his family than on his domestic animals. He respects nature, believes that his labor is of no avail if supernatural forces do not favor him with good weather, and uses both prayers and superstitious practices to assure their benevolence.

SOURCES

000 Bartha, Károly, et al.

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Current issues. Budapest: Központi Statisztikai Hivatal.

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Table 1. Basic Agricultural Products of Hungary

(Tillage in 1,000 cadastral acres)

Year	Wheat	Rye	Barley	Oats	Corn	Potatoes	Sugar Beets	Rice
1936-40	2,752	1,080	791	400	2,055	501	83	—
1945	1,318	658	932	390	2,255	549	34	—
1946	2,016	820	869	385	2,196	487	104	—
1947	2,388	978	733	382	2,310	484	168	3
1956 (plan)	2,580	860	800	—	—	435	—	90

Table 2. Basic Agricultural Products of Hungary

(in metric tons)

Year	Wheat	Rye	Barley	Oats	Corn	Potatoes	Sugar Beets
1936-40	23,098	6,989	6,285	2,966	25,148	23,097	10,385
1945	6,578	3,036	4,422	1,709	18,711	16,908	1,775
1946	11,267	4,242	4,413	1,980	13,635	11,432	5,159
1947	10,617	4,297	4,319	1,809	18,447	13,[illegible]	10,030

Table 3. Basic Agricultural Products of Hungary

(Average yield—100 kg. per cadastral acre)

Year	Wheat	Rye	Barley	Oats	Corn	Potatoes	Sugar Beets
1936-40	8.5	6.6	8.1	7.5	12.4	46.6	128.2
1945	5.2	4.7	4.9	4.7	8.8	32.2	67.2
1946	5.9	5.4	5.5	5.6	6.8	25.6	55.2

Table 4. Average Yields in 1938

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	Wheat	Rye	Barley	Oats	Corn	Potatoes	Sugar Beets
USSR	5.6	5.6	5.1	5.5	5.9	32.	81.1
Hungary	9.6	7.3	9.2	8.0	13.1	42.3	126.6
Great Britain	14.7	9.8	13.2	12.0		100.8	95.2
USA	5.2	5.0	7.4	6.2	10.0	47.9	161.1

Table 5. Livestock of Hungary

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(in thousands)

	1935	1938	1945	1947	1950	1956 (Plan)
Cattle	1,900	1,882	1,069	1,640	1,950	2,200
Horses	900	813	329	516	538	-----
Hogs	4,700	3,110	1,113	1,992	3,000	5,500
Sheep	1,500	1,629	328	570	-----	2,300
Goats	-----	-----	-----	100	-----	-----
Mules, donkeys	-----	-----	-----	6	-----	-----
Poultry	-----	-----	-----	-----	-----	20,000

Annex "A," Subparagraph 3b, Economic Background

INDUSTRIAL POTENTIAL: CRAFTS

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As a result of the industrialization of Hungary, the production of non-agricultural goods gradually slipped out of the hands of the Magyar peasants to be manufactured in the industrial centers of the country. Only a few branches of the formerly varied and prosperous domestic industry have survived this progress. Certain products (e.g. wooden canteens, leather, clothing and candles) ceased to be in demand while some crafts, e.g. the manufacture of wood products; gave up trying to compete with the low cost of industrial production.

Thus, certain previously flourishing crafts have completely disappeared, among them: soap boiling, honeybread making, candle dipping, the production of leather goods, felt and broadcloth, and finally, horn and bone work. Others, such as wood working, are now on the verge of being discontinued among the rural population. Not too long ago it was the village wheelwright and joiner who satisfied with his skill the local demand for carts, furniture, etc. Nowadays, only the occasional herdsmen, who seem always to have been skillful wood carvers, continue to turn out small household utensils, primitive tools and souvenirs. A feature still common to the Magyar peasant courtyard is the <u>faragószín</u> ('wood cutting arbour') which now,

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178 however, accommodates a number of different activities.

In varying degrees, only three important branches of the home industry seem still to be alive: rushwork, spinning and weaving, and pottery making.

285 Native bulrush and reed furnish the material for the countrywide rushcraft. This work is performed by the men, who, with diversified techniques of plaiting and weaving, produce rush baskets and mats for various purposes. Ductile twigs and rods of willow, birch and hazel may also be used, especially for bigger orders, such as fencing.

286 Early in this century it was anticipated that competition from the textile industries would destroy the native craft of spinning and weaving. Nevertheless, the shortage in labor and raw materials brought about by the two world wars and the present scarcity of manufactured goods have served [462] to prolong the life of this craft. Spinning and weaving have long been an exclusively female occupation. The usual steps are followed by the women in the processing of hemp and flax (rarely nettle): gathering, steeping, rinsing, drying, dressing and combing, followed by spinning on a distaff (guzsaly) or on a spinning wheel (rokka). The thread is further processed before being woven on the loom. Implements used in this home industry, the distaffs, spinning wheels, looms and swingles, are often hand-made.

∞ The rich abundance of potter's clay throughout the Danubean basin,

The rich abundance of potter's clay throughout "4"-3b-3 the Danubean basin, 323 especially in the Great Plains area, gave rise to a flourishing domestic pottery industry which today is the only home industry still fully alive in modern Hungary. Reasons for its survival may perhaps be found in the relatively small initial cost of production as well as in the fact that many Magyar housewives still prefer earthenware for much of their culinary work. The principal products of this popular industry at the present time are receptacles for cooking and for food storage, and pottery for purely decorative purposes. Magyar potters possess great skill in working with a variety of colored clays and glazings. Chief Magyar pottery centers are: Mezőtúr, Hódmezővásárhely, Tiszafüred, Szentes and Mohács.

We might mention here the art of decorative needlework, a specialty of the Matyó particularly, who with the encouragement of the government work chiefly for the foreign market. 531 439

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Map: Administrative divisions of Hungary (1947)

Counties

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1. Győr-Moson
2. Sopron
3. Vas
4. Zala
5. Somogy
6. Veszprém
7. Komárom-Esztergom
8. Fejér
9. Tolna
10. Baranya
11. Pécs-Bodrog
12. Pest-Pilis-Solt-Kiskun
13. Nógrád-Hont
14. Heves
15. Borsod-Gömör
16. Jász-Nagykun-Szolnok
17. Csongrád
18. Csanád
19. Békés
20. Bihar
21. Hajdú
22. Szabolcs
23. Zemplén
24. Abaúj-Torna
25. Szatmár, Ugocsa és Bereg

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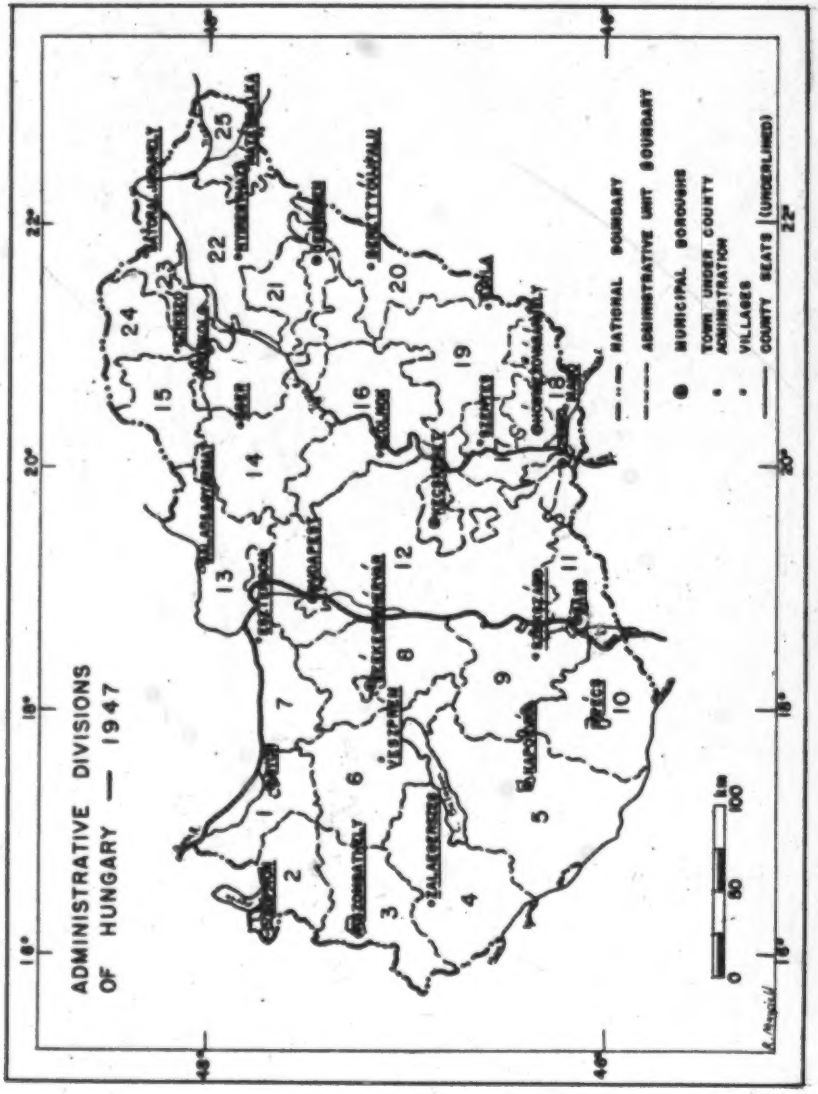
ADMINISTRATIVE DIVISIONS
OF HUNGARY — 1947
NATIONAL BOUNDARY
ADMINISTRATIVE UNIT BOUNDARY
MUNICIPAL BOROUGHS
TOWN UNDER COUNTY ADMINISTRATION
VILLAGES
COUNTY SEATS (UNDERLINED)
0 50 100 km
48°
46°
18°
20°
22°

Map: Administrative Divisions of Hungary: 1937

631

Countries

1. Gyor, Moson és Pozsony
2. Sopron
3. Vas
4. Zala
5. Somogy
6. Veszprém
7. Komárom és Esztergom
8. Fejér
9. Tolna
10. Baranya
11. Bács-Bodrog
12. Pest-Pilis-Solt-Kiskun
13. Nógrád és Hont
14. Heves
15. Borsod, Gömör és Kishont
16. Jász-Nagykun-Szolnok
17. Csongrád
18. Csanád, Arad és Torontál
19. Békés
20. Bihar
21. Hajdú
22. Szabolcs
23. Zemplén
24. Abaúj-Torna
25. Szatmár, Ugocsa és Bereg

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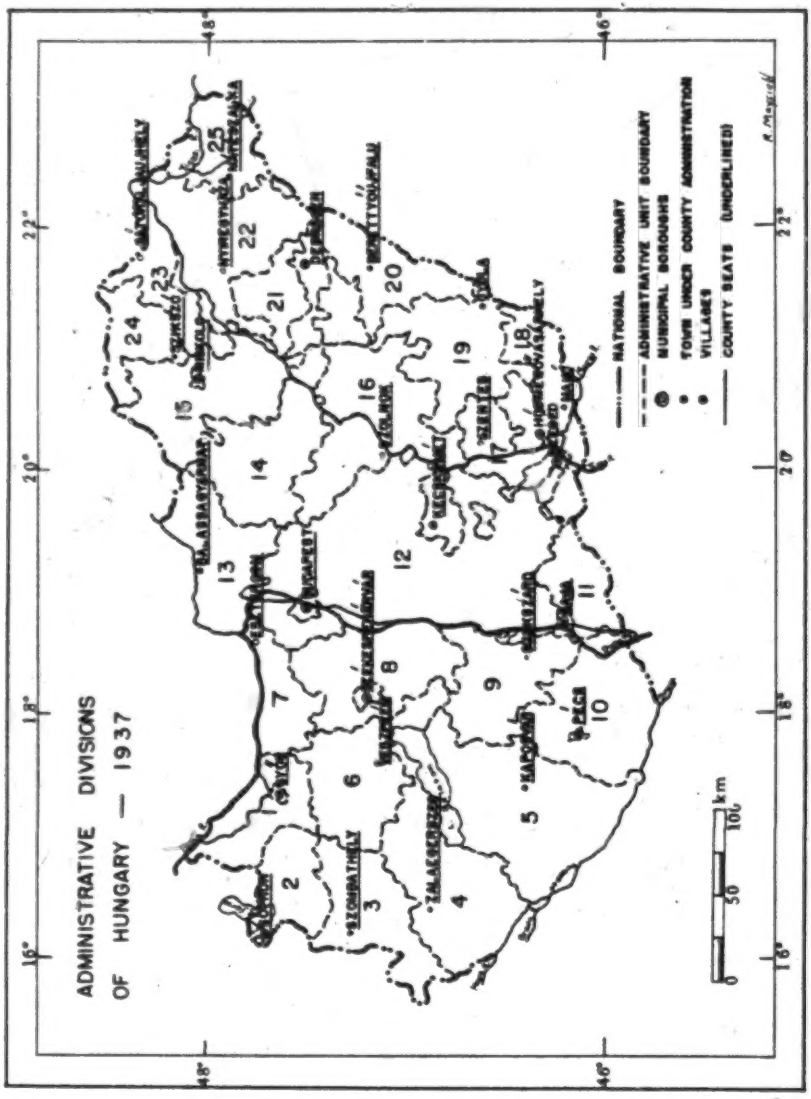
ADMINISTRATIVE DIVISIONS
OF HUNGARY — 1937
NATIONAL BOUNDARY
ADMINISTRATIVE UNIT BOUNDARY
MUNICIPAL BOROUGHS
TOWN UNDER COUNTY ADMINISTRATION
VILLAGES
COUNTY SEATS (UNDERLINED)
km
0
50
100
16°
18°
20°
22°
48°
46°

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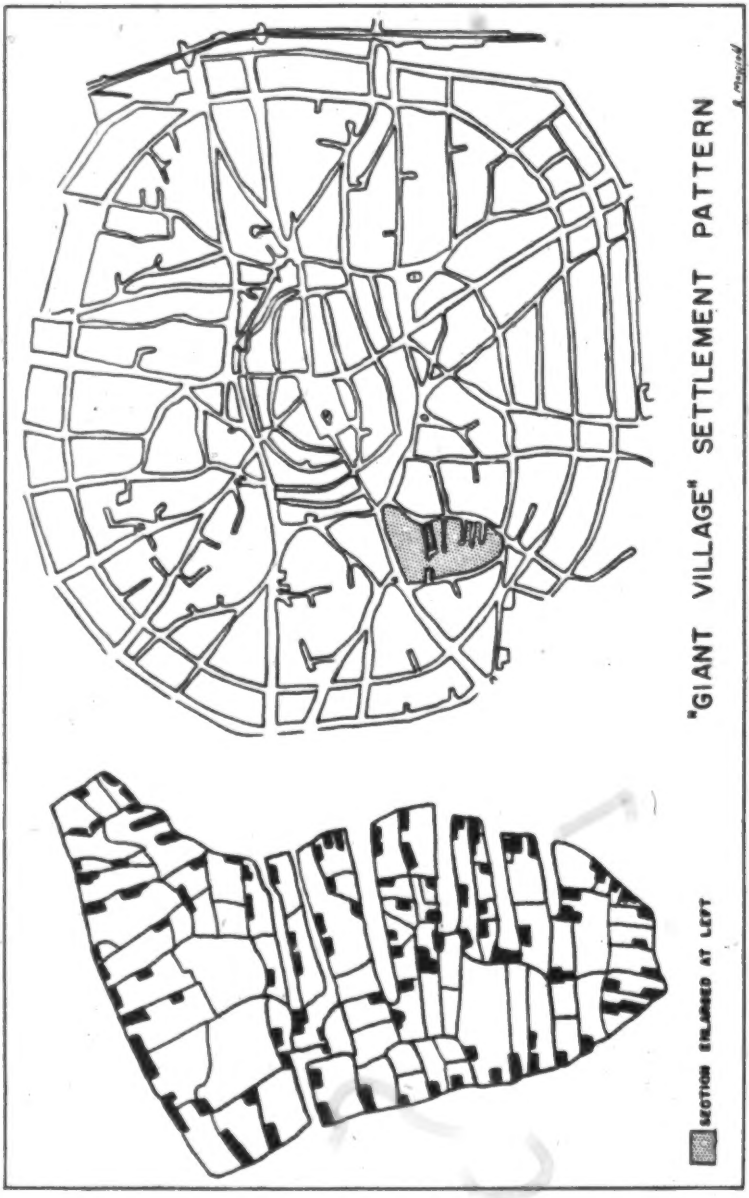
"GIANT VILLAGE" SETTLEMENT PATTERN
SECTION ENLARGED AT LEFT

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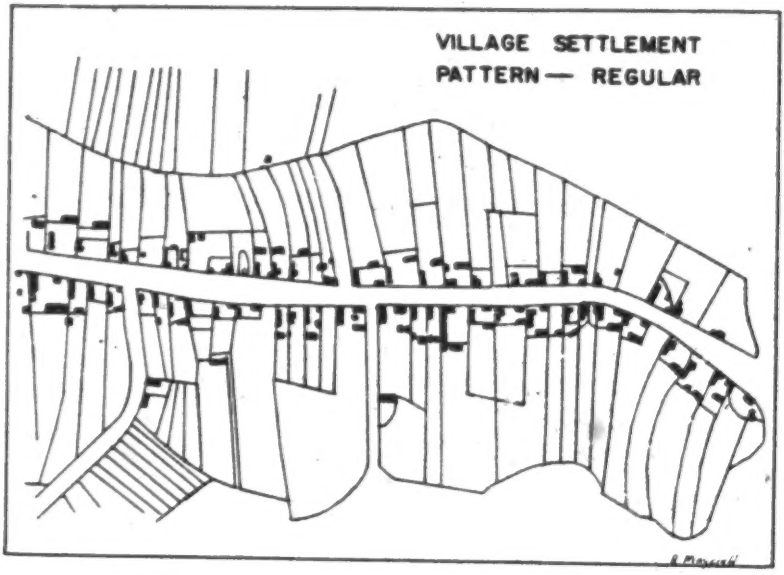

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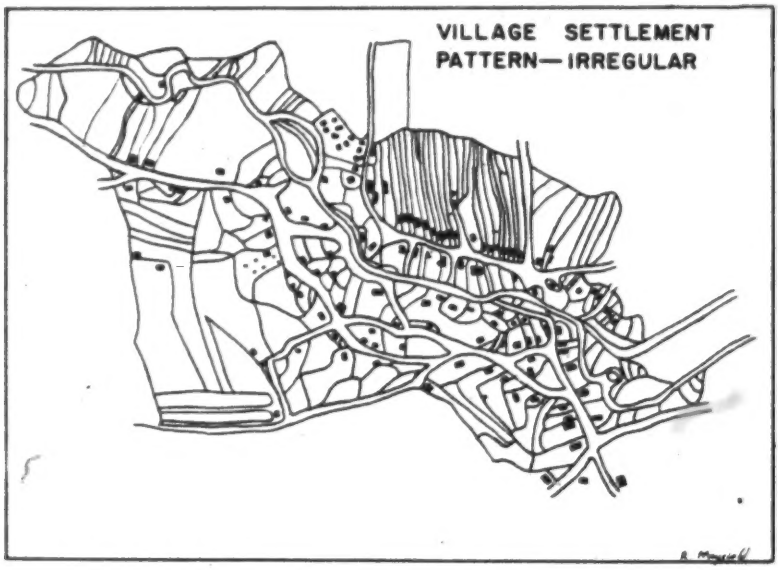

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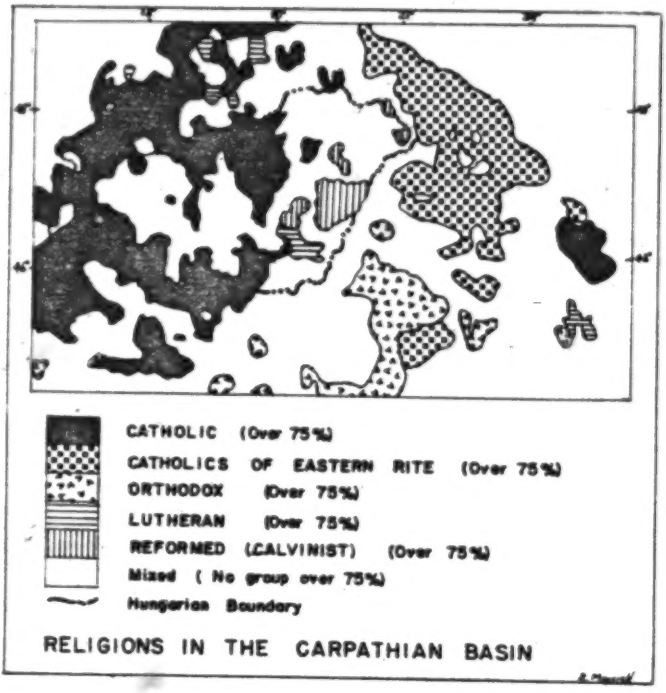

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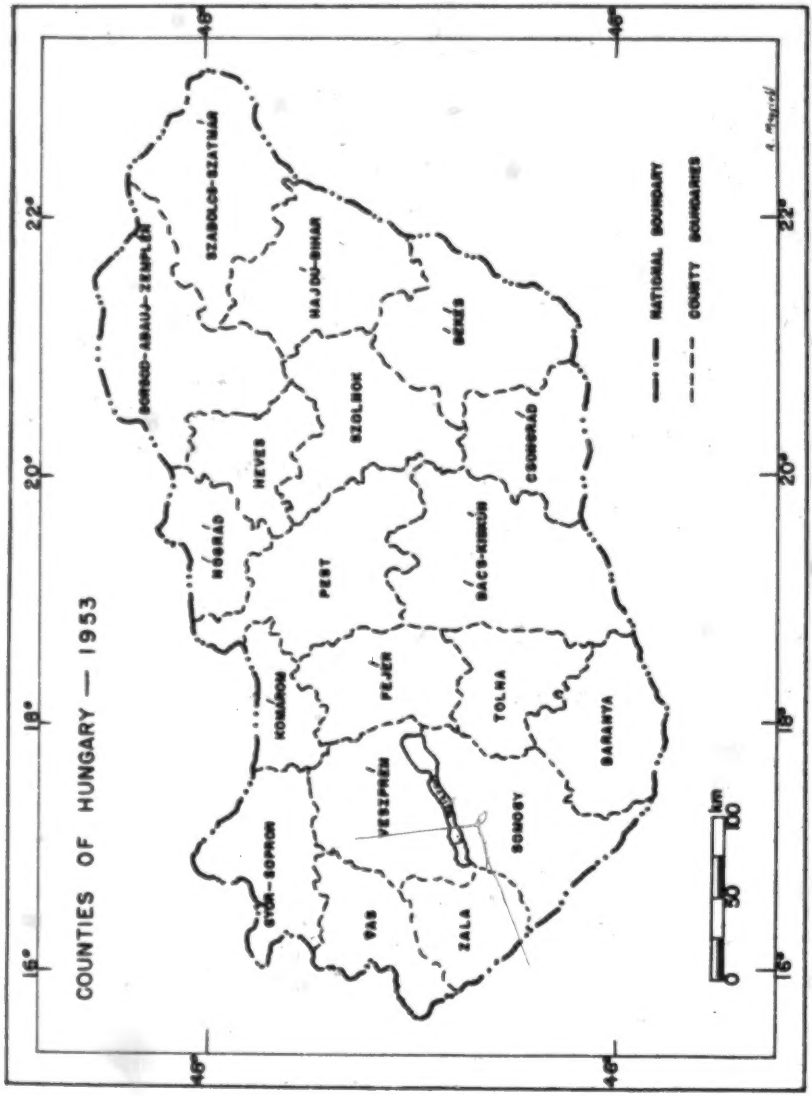
COUNTIES OF HUNGARY — 1953
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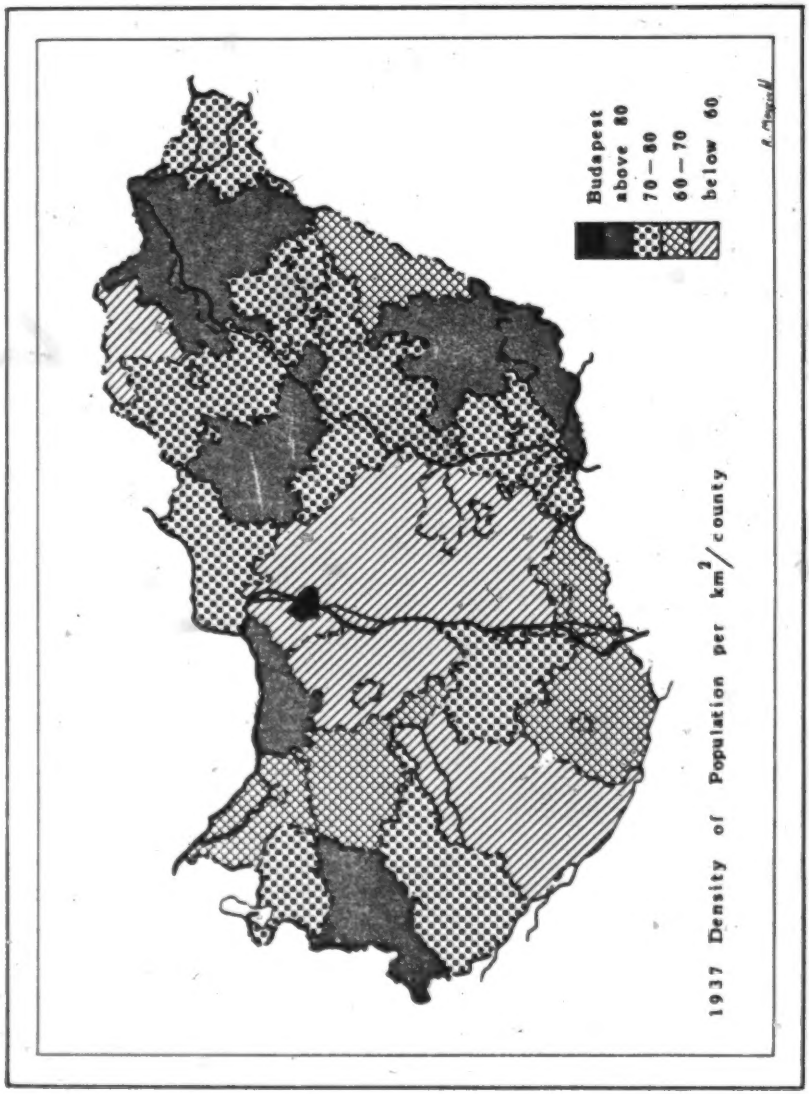

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BIBLIOGRAPHY

113 I. BIBLIOGRAPHIES, GENERAL AND REFERENCE WORKS.

The Anglo-Hungarian Review: A Quarterly Review of the Affairs of Central Europe. London: Oxford Hungarian League, 1922-1924.

Articles from various fields, mostly political; reliable.

Archivum Europae Centro-Orientalis. [Archive of Central-Eastern Europe.] Budapest: Sárkány, 1935 --.

Many articles deal with general East European questions, especially Hungary's relations to Central and Eastern Europe.

Bibliographia Hungariae. [Bibliography of Hungary.] Berlin: Hungarian Institute of the University of Berlin, 1923-1929.

Bibliographical series of the Ungarische Bibliothek. Very reliable.

Deutsche Auszüge ungarischer wissenschaftlicher Zeitschriften. [German Extracts from Hungarian Scientific Periodicals.] [Budapest]: Landesverband der ungarischen wissenschaftlichen Gesellschaften und Institute, 1934 --.

Supplement to the Ungarische Jahrbücher. Good choice of excerpts from articles from different fields of interest.

The Hungarian Quarterly. Budapest, New York etc.: Society of the Hungarian Quarterly, 1936 --.

To spread the knowledge of Hungarian and general Central and Eastern European affairs and the culture of these peoples is the purpose of this reliable periodical. "A Danubian Chronicle" is featured in each issue with book reviews and news items.

113

Kont, Ignace. Bibliographie française de la Hongrie (1521-1910). [French Bibliography of Hungary.] Paris: Leroux, 1913. Pp. xvi, 323.

Very reliable bibliography published under the auspices of the Sorbonne.

Krisztics, Sándor. Társadalomtudományi Bibliographia. [Sociological Bibliography.] Budapest: Pfeifer, 1924-1928.

This series lists all the sociological works acquired by the Budapest libraries. In the 1926 volume: 25,000 monograph and 447 periodical entries.

Laky, Dezsó, Stephen Zichy et al. A Companion to Hungarian Studies. Budapest: Society of the Hungarian Quarterly, 1943. Pp. xii, 532, illus; maps; bibliography.

This volume is an English language introduction to Hungarian Studies. Its various contributors discuss broad aspects of Hungarian culture, history, relations with the Anglo-Saxon world, etc. Not a scholarly work, but unique of its kind and a good initiation for further study. The chapters on history, politics and minorities have political undertones favorable to the regime between the two world wars. A seven page basic bibliography is added, often lacking precision.

Leval, André. Supplément à la bibliographie française de la Hongrie de I. Kont. [Supplement to the French Bibliography of Hungary by I. Kont.] Budapest: Ranschburg, 1914. Pp. 50.

Reliable.

Macartney, Carlile Aylmer. Hungary. London: Benn, 1934. Pp. 376.

Published in the series The Modern World: A Survey

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of Historical Forces edited by H. A. L. Fisher, F. R. S., this volume presents the best one volume English language survey of Hungarian society before World War II. expert on Hungary, this book is rather on the essai side. Short concordance of names and index.

* A magyar közkönyvtárak gyarapodásának központi címjegyzéke. [Central Catalogue of the Acquisitions of Hungary's Public Libraries.] Budapest: Királyi Magyar Egyetemi Nyomda, 1926 --.

This serial, alternately monthly and bi-monthly, is published by the Hungarian University Press and as such is very reliable.

Magyar, Márta and Béla Kemény. Ungarn-Hungary-La Hongrie: Eine Auswahl Ungarn betreffender Bücher in 20 verschiedenen Sprachen. [Ungarn-Hungary-La Hongrie: A Selection of Books on Hungary in Twenty Languages.] Budapest,: Kemény, 1931. Pp. 160.

A careful bibliographical selection listing books on Hungary in non-Hungarian languages only. By its very nature, this volume could not pretend to be a real selective bibliography of Hungary.

* Magyar Statisztikai Szemle. [Hungarian Statistical Review.] Budapest: Központi Statisztikai Hivatal, 1923 --.

Valuable source of statistical information published by the government's Central Bureau of Statistics. Index in every fifth volume.

Magyar Társadalomtudományi Bibliográfia. [Hungarian Bibliography of the Social Sciences.] Budapest: Fővárosi Könyvtár, 1909-1910.

This bibliography lists numerous acquisitions of the Budapest Public Library.

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Nouvelle Revue de Hongrie. [New Hungarian Review.] Budapest: Société de la Nouvelle Revue de Hongrie, 1908 --.

French counterpart of the Hungarian Quarterly. Reliable periodical. Title varies.

Országh, László. Angol-Magyar Kéziszótár. [English-Hungarian Hand Dictionary.] 2nd ed. Budapest: Franklin [1950]. Pp. xi, 791.

The most up-to-date and complete dictionary of its variety; 58,000 entries. Edited by one of the best lexicographers of contemporary Hungary.

Országh, László. Magyar-angol szótár. [Hungarian-English Dictionary.] Budapest: Akadémiai Kiadó, 1953. Pp. 1444.

The most complete Hungarian-English Dictionary ever published by a member of the Hungarian Academy, formerly professor of English at the University of Debrecen. Around 88,000 entries. A must for students of contemporary Hungarian public life, this dictionary lists the Communist neologisms and covers the entire terminology of collectivist production. List of common Hungarian abbreviations, bibliography.

Révai kétkötetes lexikona. [Révai's Two-Volume Encyclopedia.] [Budapest:] Révai irodalmi intézet [1947].

The latest Hungarian encyclopedia with some post-war data. The historic and biographical entries have Communist political undertones.

Révai nagy lexikona. [Révai's Big Encyclopedia.] 21 vols. Budapest: Révai testvérek RT, 1911-1935.

The standard Hungarian encyclopedia.

113 Revue de la société Hongroise de statistique. [Review of the Hungarian statistical Society.] Budapest, 1924 --.

Reliable statistical data.

Revue des Etudes Hongroises et Finno-ougriennes. [Review of Hungarian and Finno-ugric Studies.] Paris: Leroux, 1923 --.

Title varies. This review is published under the auspices of the Hungarian Academy of Sciences. Features articles of various interest with an emphasis on Finno-ugric studies. Bibliography of French works on Hungary.

Revue des revues littéraires et scientifiques hongroises. [Review of Hungarian Literary and Scientific Reviews.] Paris: Association nationale des sociétés et des institutions scientifiques de Hongrie, 1934-1937.

Reliable extracts.

Statisztikai negyedévi [or: havi] közlemények. [Quarterly (or: Monthly) Statistical Communications.] Budapest: Központi Statisztikai Hivatal, 1923 --.

Published intermittently by the Central Bureau of Statistics. Reliable.

Steward Smith, Lovina. Hungary: Land and People. Budapest: Athenaeum, 1933. Pp. 423.

The only travelogue on modern Hungary (1907-1932) written by an American traveller.

Századunk: Társadalomtudományi szemle. [Our Century: a Sociological Review.] Budapest: 1926 --.

A reliable periodical with most of its articles dealing with Hungarian questions from the field of social sciences

Társadalomtudomány. [Sociology.] Budapest: Magyar Társadalomtudományi Társulat, 1921 --. 113

This valuable periodical published by the Hungarian Sociological Society features articles in the various fields of social sciences, especially sociology.

* Ungarische Jahrbücher. [Annals of Hungary.] Berlin: Walter de Gruyter, 1921 --.

Published under the auspices of the Institute of Hungarian Studies, University of Berlin, this bulletin offers articles written in German on a wide variety of subjects concerning Hungary. An annotated bibliography arranged according to different fields of study and a subject and name index make this a useful serial for any student of Magyar civilization.

II. ETHNOGRAPHY AND FOLKLORE.

* Bartha, Károly, et al. A magyarság néprajza. [The Ethnography and Folklore of the Hungarians.] Ed. Elemér Czakó. Budapest: Királyi Magyar Egyetemi Nyomda [1933-1937]. 4 vols. 3600 illus.

Standard work on the ethnography and folklore of the Magyars, published by the Royal Hungarian University Press, with the authorship of the best authorities on each particular field. The sub-titles of the individual volumes are: Vol. 1 Introduction, Diet, Building, Furniture, Heating, Light, Crafts, Clothing; Vol. 2 Economic Activities (Gathering, Hunting, Fishing, Animal Husbandry, Agriculture, Shipping, Communications), Decorative Art, Artifacts; Vol. 3. Folk Poetry, Language and Style; Vol. 4 Music, Dance, Customs, Beliefs, Games.

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Over 3,000 illustrations. Voluminous reference and note sections at the end of every chapter. The only shortcoming of the work is that it fails, occasionally, to specify the range of certain customs. Moreover, the industrialization of the country during the last twenty years and some social facts resulting from World War II and subsequent changes necessitate the re-evaluation of some minor details. Periodical literature (Ethnographia-Népélet) supplies the needed information.

Eckstein, Alexander. Land Reform and the Transformation of Agriculture in Hungary. Journal of Farm Economics, Vol. 31, pp. 450-468. 1949.

The author, an FAO economist, gives a short appreciation of the latest changes in the structure of Hungarian agriculture. Well supported with statistics; the best concise discussion of the topic in English.

Erdei, Ferenc. Magyar falu. [Rustic Hungary.] Budapest: Athenaeum [1940]. Pp. 236.

A sociological study of the villages of Hungary. The author is an outstanding member of the falukutató group ('village explorers' i.e. rural sociologists) who pioneered this field in pre-war Hungary.

* Ethnographia- Népélet. [Ethnography-Folklore.] Title varies: Ethnographia (I-XXXIII, 1890-1922), Népélet (XXXVII-LI, 1926-1948), Ethnographia (LI-, 1949-). Budapest: Magyar Néprajzi Társaság.

Published by the Hungarian Ethnographic Society, this journal is the most important source on the fields of Magyar folklore and ethnography. Occasionally, it

features articles on international, especially Finno-Ugric folklore. The articles are accompanied by extracts of various length in either German, French or English. Book reviews and folklore news. 113

Folia Ethnographica. [Ethnographic Communications.] Budapest: Ethnographical Institute of the Budapest University, 1949 --.

Serial.

Föld és Ember. [Earth and Man.] Budapest: Magyar Néprajzi Társaság, 1921-1930.

Reliable periodical published by the Hungarian Ethnographic Society.

Illyés, Gyula. Puszták népe. [People of the puszta.] Budapest: Révai, 1949. Pp. 288.

Social anthropology of the least fortunate strata of Magyar peasantry, with heavy autobiographical undertones, yet reliable. The author seldom enters into details but presents an excellent background study.

A Magyar Nemzeti Muzem Néprajzi Ostályának Ertesifoje. [Bulletin of the Ethnographic Collection of the Hungarian National Museum.] Vols. 1-34. Budapest, 1900-1942. Bibliography.

The best complement to Ethnographia-Népélet; furnishes very detailed information especially on the ethnography of the Magyars, although articles dealing with Magyar folklore or foreign cultures also appear in it. Bibliography, reviews. The title of the bulletin is commonly abbreviated in Hungarian as Ért.

Népünk és Nyelvünk. [Our People and Language.] Szeged: Szegedi

113

Alföldkutató Bizottság, 1929 --.

This periodical is sponsored by the Committee for the research on the Alföld and features reliable articles on the ethnography and folklore of the Great Plains.

Viski, Károly. Etnikai csoportok, vidékek. [Ethnic Groups and Regions.] A Magyar Nyelvtudomány Kézikönyve, Vol. 1, No. 8. Budapest: Magyar Tudományos Akadémia, 1938. Pp. 25.

The handiest available concise description of the ethnic regions of Hungary with as much historic depth as the volume of the work permits. Unfortunately, it has no maps.

* Weis, István. A mai magyar társadalom. [The Hungarian Society of Our Times.] Budapest: Magyar Szemle, 1930. Pp. 239.

A reliable study of different classes of society, their importance in the national life and their mutual influences.

III. REGIONAL MONOGRAPHS.

Bálint, Ferenc. Siklós monográfiája. [Monograph of Siklós.] Siklós: Drávavölgyi könyvnyomda, 1928. Pp. iv, 100; table.

Fairly reliable source of information.

Balogh, Béla. Szolnok. Földrajzi közlemények, Vol. 4, pp. 158-176. Budapest, 1927.

Reliable study of the city of Szolnok.

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Bulla, Béla. Az Alföld. [The Great Plains.] Budapest: Magyar Szemle, 1940. Pp. 80.

A summary description of Hungary's most characteristic geographic and ethnic region. The book gives preeminence to economic geographical aspects.

Dala, Jószsef and Tibor Erdélyi. Matyóföld. [The Land of the Matyó.] Budapest: Athenaeum, 1941. Pp. 316.

The ethnography, folklore, and cultural geography of the Matyó region. Reliable information.

Ecsedy, István. A Hortobágy puszta és élete. [The Hortobágy and Its Life.] Debrecen: Városi nyomda, 1914. Pp. 295.

A reliable study of one of Hungary's isolated and ethnographically interesting regions.

Erdei, Ferenc. A makói parasztság társadalomrajza. [Social Anthropology of the Makó Peasants.] Makó: Csanád vármegye, 1934. Pp. 60.

An ethnographical and chorographical study of a typical agricultural city, with some historical depth.

Erdei, Ferenc. Futóhomok. [Drift Sand.] Budapest: Athenaeum [1937?]. Pp. 242; 35 photographs.

A topographic and sociological analysis of the region between Danube and Tisza. A study of the peasantry's shifting toward a petty bourgeois way of life under the influence of German minorities before World War II. 35 photographs.

Féja, Géza. Viharsarok. [Stormy Corner.] Budapest: Athenaeum, [1937?]. Pp. 375.

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The title of the book is the name currently given to the region comprising the counties Békés, Csongrád, Csanád (Arad, Torontál), age-old seats of peasant social unrest. This study is avowed to be a sociological study with a political thesis. This fact, however, does not diminish the value of the actual sociological information cogently presented.

Garay, Ákos. Szlavóniai régi magyar faluk. [Old Hungarian Villages in Slavonia.] Értesitő, Vol. 12, pp. 221-248. Budapest, 1911. Illus.

Reliable ethnic study of Kórógy, Harasszti and Szent-László

Gönczi, Ferenc. Göcsej s kapcsolatosan Hetés vidékének és népének összevontabb ismertetése. [A Compounded Study of the Region and People of Göcsej and the Connected Hetés.] Kolozsvár: Szabó, 1914. Pp. 690.

A thorough geographic and ethnic study of one of Hungary's most important isolated areas.

Györffy, István. Az alföldi kertes városok. [Garden-cities of the Alföld.] Értesitő, Vol. XVIII, pp. 105-136. Budapest, 1926.

Authoritative article on the development of agricultural towns of the Great Plains.

Györffy, István. A matyók. [The Matyó.] Szeged: Városi nyomda, 1929. Pp. 26.

A concise authoritative ethnographic description of the Matyó with a few illustrations.

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Herbert, János. Egy alföldi község társadalomrajza. [Social Anthropology of an Alföld Township.] Társadalomtudomány, Vol. 7, pp. 403-438. Budapest, 1927.

This article describes Jászárokszállás, a typical town in the ethnographically important Jászság region. Very good.

Herbert, János. Jászárokszállás nagyközség monográfiája. [Monograph of the Township J.] Karcag: Kertész [1928?] Pp. 208; 8 illus.

History and cultural geography of a typical town from the Jászság region.

Jancsó, Benedek. The Székelys: A Historical and Ethnographical Essay. Budapest: Hornyánszky, 1921. Pp. 46.

Reliable but poorly illustrated.

Kogutowicz, Károly. Dunántúl és Kisalföld írásban és képben. [Transdanubia and the Little Alföld in Words and Pictures.] 2 vols. Szeged: Egyetemi Földrajzi Intézet, 1930-1936. Numerous maps and illustrations.

Very reliable and up-to-date study of the Western half of Hungary. Volume two presents almost exclusively regional studies. There is rich cultural geographical information and many ethnographic references. Published by the Geographic Institute of the University of Szeged.

Ladányi, Miksa and Endre Kolnár, eds. Magyar Városok Monográfiája. [Monographs of the Hungarian Cities and Towns.] Budapest, 1927--.

This serial is very useful; complete sociological coverage of Hungary's cities and towns, often including the surrounding regions.

113 Márkus, Mihály. A bokortanyák népe. [The People of the bokortanya] Budapest: K. M. Pázmány P. Tudományegyetem Magyarságtudományi Intézete, 1943. Pp. 293.

This monograph, published by the Institute for Hungarology of the Pázmány P. University of Budapest, treats the ethnography and folklore of the Nyirség, in northeast Hungary, especially the local ethnic group called tirpák of Slovak origin. The word bokortanya refers to a settlement pattern peculiar to this region.

Mendöl, Tibor. Szarvas földrajza. [Geography of Szarvas.] Budapest: Studium, 1928. Pp. 72; 5 tables.

A reliable physical and cultural geography of the Szarvas region.

Pável, Agoston. Őrségi képek. [Pictures from the Őrség.] Szombathely: Martineum, 1936. Pp. 40.

A reliable ethnography of the Magyar frontiers adjacent to Austria presenting numerous peculiarities of this isolated region.

Siebenbürgen. [Transylvania.] [Budapest: Kárpáti] 1940. Pp. 309; maps; illus.

An excellent handbook published (also in Hungarian) by the Hungarian Geographical Society; covers the geography and folklore of Transylvania.

Szabó, Kálmán. Kecskeméti tanyák. [The tanyas of Kecskemét.] Kecskemét: Kecskeméti Lapok, 1936. Pp. 55.

One of the most reliable studies about the tanya, a settlement pattern typical of the Great Plains. Descriptive and historical, the work stresses the importance

of the nearby town which, according to the author's thesis, is an integral part of the tanya region. 113

Tóth, Ferenc. Csurgó és környéke. [Csurgó and its Vicinity.] Csurgó: Összesly, 1926. Pp. 23.
A reliable and concise physical and anthropo-geographical description of a part of Somogy county.

Tóth, Ferenc. Somogy földje és népe. [Land and People of Somogy.] Csurgó: Összesly, 1928. Pp. 121; 12 tables; one illus.
The author, a specialist and native of the region he discusses, gives here a rather poorly organized account of the geography and, partly, the ethnography of the Somogy county. It is, however, a reliable source of information.

IV. PROTO-HISTORY AND HISTORY.

Acsády, Ignác. A magyar jobbágyság története. [History of the Hungarian Serfs.] 4th ed. Budapest: Szikra, 1950. Pp. 443.
Covers its subject from the origins to 1848, when servitude was legally abolished in Hungary. Discusses the legal and constitutional situation and the economic status of the ancestors of the modern Magyar peasantry. A reliable source of information, although certain conclusions of the book may be questioned.

Dománszi, Ferenc. Nemzeti jelvényeink története. [The Story of our National Emblems.] Budapest: Egyetemi Nyomda, 1941. Pp. 79.
A popularized work by a widely read historian and author.

113 Eckhart, Ferenc. A Short History of the Hungarian People. London: Grant Richards, 1931. Pp. 244; 4 maps.

A concise treatise of Magyar history until World War I. Prof. Eckhart (U. of Budapest) uses material up to the date of publication. Four maps.

* Hóman, Bálint and Gyula Szekfű. Magyar Történet. [History of Hungary.] 5 vols. 3rd ed. Budapest, 1935-36. Numerous illus.; maps; charts.

An excellent synthesis written by the two most renowned historians of pre-war Hungary. Covers the history of the Magyars until after World War I. The standard work of its field.

Karácsonyi, János. A magyar nemzet áttérése a nyugati kereszténységre. [The Conversion of the Magyars to Western Christianity.] Nagyvárad: Örszem, 1927. Pp. 200; map.

History of the Magyars in the eleventh century with special consideration of the consequences of their conversion to Christianity. Fairly reliable.

Kosáry, Dominic G. A History of Hungary. New York: Benjamin Franklin Bibliophile Society, 1941. Pp. xxxi, 482; 8 maps; 4 halftones; table; index; bibliography.

The most recent and best English handbook on Hungarian history. Draws heavily on Hóman's five volume history. Covers its subject until after World War I. Eight maps and four halftones, table of rulers of Hungary with their genealogical charts, index, bibliography, some statistical data on 1930 Hungary.

Molnár, Erik. A magyar társadalom története az őskortól az árpádkorig. 113
[History of the Hungarian Society from Its Inception to the House of Árpáds.] 2nd ed. Budapest: Szikra, 1949. Pp. 342.
Marxistic re-evaluation of early Hungarian history by one of the outstanding Communist scholars of today's Hungary. In spite of its heavy bias on the dialectical-materialitic side, the book highlights economic aspects of early Hungarian history often neglected by its predecessors.

Molnár, Erik. A magyar társadalom története az árpádkortól Mohácsig. [History of the Hungarian Society from the House of Árpáds to the Battle of Mohács.] Budapest: Szikra, 1949. Pp. 443.
Continuation of History of the Hungarian Society from Its Inception to the House of Árpáds by the same author. See evaluation under the latter item.

* Századok. [Centuries.] Budapest: Magyar Történelmi Társulat, 1867 --.
Published by the Hungarian Historic Society, this periodical is most reliable for obtaining information on Hungary's history.

Szinnyei, József. Die Herkunft der Ungarn, ihre Sprache und Urkultur. [The Origin of the Hungarians, Their Language and Ancient Culture.] 2nd ed. Berlin: de Gruyter, 1923. Pp. 50.
Reliable basic information.

V. GEOGRAPHY.

Bulla, Béla and Tibor Mendöl. A Kárpát-medence földrajza. [Geography of the Carpathean Basin.] Budapest: Egyetemi nyomda, 1947. Pp. [ix]. 611; maps; illus.

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A physical and cultural geography with small work maps and a few illustrations. Reliable in its data which--in spite of the 1947 publication--is entirely based on pre-war census.

Földgömb. [Globe.] Budapest: Magyar Földrajzi Társulat, 1930 --.
This periodical is published by the Hungarian Geographic Society and furnishes information on both Magyar and international geography with an emphasis on the former.

Földrajzi Közlemények. [Geographical Communications.] Budapest: Magyar Földrajzi Társulat, 1873-1929.
Published by the Hungarian Geographical Society, this periodical is superseded by the Földgömb. Excellent source of information. From time to time, a Bulletin International is added as a supplement with translations and abridged versions of the articles.

Gál, István ed. Ungarische Städtebilder. [Pictures of Hungarian Cities.] Budapest: Danubia, [1944]. Pp. 289; 112 photographs.
A detailed historical and descriptive account of the chief cities of the Magyars before World War II. Includes some cities now in the territories of the "succession states." The choice of the authors is good, for most of them are geographers, sociologists or historians, all specialists in the regions they are discussing. A 40-page bibliography of works in non-Magyar languages on cities and regions of Hungary, 112 photographs, and an index make this a very useful volume.

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Karay-Szabó, Pál. Geographia Pannonica I. Adatok Pécs környékének településföldrajzához. [Data on the Geography of the Settlements Around Pécs.] Pécs: Danubia, 1926. Pp. 98; 3 maps. 113

A thorough and reliable but one-sided study; discusses the settlements in question from the geographical point of view only.

Lóczy, Lajos, ed. A magyar Szentkorona országainak leirása. [Description of the Lands of the Hungarian Holy Crown.] Budapest: Kilián, 1918. Pp. vi, 528; 9 maps.

A government sponsored description of historic Hungary from geographic, social and economical points of view. An extract of this work was published in 1919 entitled A Geographical Economic and Social Survey of Hungary.

* Prinz, Gyula, et al. Magyar föld- Magyar faj. [Magyar Land-Magyar Race.] 4 vols. Budapest: Magyar Királyi Egyetemi Nyomda [1936-1938]. Numerous maps and illus.

The standard work on the geography of Hungary written by the foremost authorities. Subtitles and authors: Magyarország tá[illegible]rajza [Topography of Hungary] by Gyula Prinz; A magyar éghajlat és a folyók vízjárása [Climate and Rivers of Hungary] by Jenő Cholnoky; A magyar munka földrajza [Geography of the Magyars at Work], a cultural geography by Gyula Prinz and Count Pál Teleki; and A magyar ember: a Magyarság antropológiája [The Magyar: Anthropology of the Hungarians] by Lajos Bartucz. For latter see the section on physical anthropology of this bibliography.

113 * Prinz, Gyula. Die Siedlungsformen Ungarns. [The Settlement Patterns of Hungary.] Ungarische Jahrbücher, Vol. 4, pp. 127-142, 335-352. Berlin, 1924. 16 illus.; 1 map.

The only available article written in a non-Magyar language discussing the settlement patterns in Hungary. The author, professor of geography at the University of Budapest, supplies 16 chartographic illustrations and one map.

Rieth, Adolf. Die geographische Verbreitung des Deutschtums in Rumpf-ungarn in Vergangenheit und Gegenwart. [The Geographic Range of the Germans in Trianon Hungary in the Past and Present.] Schriften des Deutschen Ausland-Instituts Stuttgart, A. Kulturhistorische Reihe, Vol. 18. Stuttgart: Ausland und Heimat, 1927. Pp. 102; 4 maps; bibliography.

Scholarly study with an overwhelming statistical orientation.

Soó, Rudolf. Die Entstehung der ungarischen Puszta. [The Origin of the Hungarian puszta.] Ungarische Jahrbücher, Vol. 6, pp. 258-276. Berlin, 1927. Bibliography.

A historical and descriptive topography of the most characteristic Magyar piece of landscape. Reliable.

VI. PHYSICAL ANTHROPOLOGY.

Balogh, Pál. A népfajok Magyarországon. [The Races of Hungary.] Budapest: Királyi Magyar Vallás- és Közoktatásügyi Minister, 1902. 2 tables; 7 maps; 13 illus.

A government sponsored study reliable to the extent of the scarce anthropometrical data available at the time of its publication.

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Bartucz, Ludwig [Lajos]. Die Geschichte der Rassen in Ungarn and das Werden des heutigen ungarischen Volkskörpers. [History of the Races in Hungary and the Development of Today's Racial Elements in Hungary.] Ungarische Jahrbücher, Vol. 19, pp. 281-320. Berlin: Gruyter, 1939. 46 photographs.

A comprehensive extract in German of the pertinent chapter in Bartucz's standard anthropology of the Hungarians. 46 photographs of skulls excavated in Hungary.

Bartucz, Ludwig [Lajos]. Die körperlichen Merkmale des heutigen Ungartums. [The Physical Characteristics of the Magyars Today.] Ungarische Jahrbücher, Vol. 19, pp. 182-254. Berlin: Gruyter, 1939. 27 tables.

A comprehensive extract in German of the pertinent chapter in Bartucz's standard work on the anthropology of the Hungarians.

* Bartucz, Ludwig [Lajos]. A magyar ember:. a magyarság antropológiája. [The Magyar: Anthropology of the Hungarians.] Magyar föld-Magyar faj, Vol. IV. [Budapest]: Királyi Magyar Egyetemi Nyomda [1936]. Pp. 509; many tables and illus.

The standard work on the historical and descriptive anthropology of the Hungarians written by the director of the Hungarian Ethnographic Museum. Abundant statistical tables and illustrations.

Bartucz, Ludwig [Lajos]. Die Rassenelemente des ungarischen Volkskörpers. [The Racial Elements of the Present Day Ethnic Composition of the Magyars.] Ungarische Jahrbücher, Vol. 19, pp. 255-280. Berlin: Gruyter, 1939. 67 photographs.

A comprehensive extract in German of the pertinent chapter in Bartucz's standard work on the anthropology of the Hungarians. 67 photographic portraits. The same

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author had published a similar article in French in the Revue des études hongroises et Finno-ougriennes, Vol. 5, pp. 209-241, Paris, 1927.

VII. LANGUAGE.

Acta Linguistica. Budapest: Magyar Tudományos Akadémia, 1951 --. Serial on Hungarian and general linguistics published by the Hungarian Academy of Science.

Balassa, József. A magyar nyelv könyve. [Book of the Hungarian Language.] Budapest: Dante [1943]. Pp. 469.

A descriptive Hungarian grammar written for the public by an eminent Magyar linguist. Reliable in its information, the volume has its practical shortcomings for the foreign reader who may be less interested in puristic argumentation which takes up considerable space in the work and finds only a perfunctory mention of linguistic phenomena which are obvious for the native speakers.

Bárczi, Géza. Magyar szófejtő szótár. [Hungarian Ethymological Dictionary.] Budapest: Királyi Magyar Egyetemi Nyomda, 1941. Pp. xxiii, 348.

The latest of Hungarian etymological dictionaries; reliable.

Csefkó, Gyula. Szállóigék, Szólásmondások. [Adages and Proverbs.] Budapest: Magyar, Nyelvtudományi Társ., 1930. Pp. 176[illegible]2; index.

A study of proverbs, common sayings, and [illegible]matic expressions published by the Hungarian

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Linguistic Society. The author offers a thorough etymological explanation of each saying he discusses and increases the value of his study with a detailed alphabetical index.

* Hall, Robert Anderson. An Analytical Grammar of the Hungarian Language. Linguistic Society of America, Language Monograph No. 18. Baltimore, Md., 1938. Pp. 113; bibliography.

The author, a well-known U.S. linguistic authority, is justified in claiming that this work fills "the need for a descriptive, scientific grammar of Hungarian in English." Bibliography of sources.

* Hall, Robert Anderson. Hungarian Grammar. Linguistic Society of America, Language Monograph No. 21. Baltimore, Md., 1944. Pp. 91; bibliography.

The second work of Prof. Hall on the Hungarian language. In opposition to his earlier Analytical Grammar, this volume is entirely "placed on a phonemic basis, all Hungarian examples are cited in phonemic transcription, and extensive use has been made of morphophonemic analysis and symbolism." Bibliography of sources.

Horger, Antal. A magyar nyelvjárások. [The Hungarian Dialects.] Budapest: Kókai, 1934. Pp. 162; map.

Description of all the dialects of the Hungarian language as spoken in Hungary and in the neighbor states, written by an outstanding linguist, member of the Hungarian Academy of Sciences. One detailed map.

113 Lotz, János. Das ungarische Sprachsystem. [The Hungarian Language.] Stockholm: Ungarisches Institut, 1939. Pp. 295.

An up-to-date descriptive grammar of the Hungarian language in German. A valuable language teaching aid reliable from the scholastic point of view, this volume is the most complete grammar of Magyar in a foreign language. The author is former director of the Hungarian Institute in Stockholm, presently a professor at Columbia University.

Magyar Nyelv. [Hungarian Language.] Budapest: Magyar Nyelvtudományi Társulat, 1905 --.

A periodical published by the Hungarian Linguistic Society for scholars and the general public.

Nyelvtudományi közlemények. [Linguistic Review.] Budapest: Magyar Tudományos Akadémia Nyelvtudományi Bizottsága, 1862 --.

Linguistic serial published by the Committee on Linguistics of the Hungarian Academy of Science.

* Simonyi, Siegmund. Die Ungarische Sprache. [Hungarian Language.] Strassburg: Trübner, 1907. Pp. 443.

A historical and descriptive grammar of Hungarian in German, slightly out of date, but the only available work of its kind by a Hungarian linguist in a western language. Gives samples from different sprachdenkmals and dialects of Hungarian.

Szinnyei, Josef. Finnisch-ugrische Sprachwissenschaft. [Finno-Ugric Comparative Linguistics.] 2nd ed. Sammlung Göschen. Berlin and Leipzig: Walter de Gruyter, 1922. Pp. 133.

A handbook on the Finno-Ugric family of languages,

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The chapter on phonology describes the conjectural Proto-Finno-Ugric phonemes and the forms in which they appear in modern Finno-Ugric languages, including Hungarian. The part on morphology established the morphological phenomena current in the different Finno-Ugric languages and traceably of common origin.

VIII. PEASANT CUSTOMS.

Csűry, Bálint. Magyar lakodalom. [Magyar Wedding.] Kolozsvár: Minerva, 1924. Pp. 58.

A reliable description of the wedding customs of the Magyars in Transylvania.

Lajos, Árpád. A magyar nép játékai. [The Games of the Hungarians.] Budapest: Franklin [1940]. Pp. 136.

A description of 77 games, many of them collected by the author and as such not included in the standard Magyarság Néprajza. Has little to say about the folkloric background of the games discussed.

Marót, Károly. Szent Iván Napja. [Saint John's Day.] Ethnographia-népélet, Vol. 50, pp. 254-296. Budapest, 1939.

An extensive study of the customs connected with Midsummer celebrations in Hungary. German extract.

Ortutay, Gyula. Parasztságunk élete. [Life of our Peasants.] Budapest: Officina, 1937. Pp. 36; 32 illus.

This monograph by an outstanding Hungarian folklorist, former president of the Hungarian Ethnographic Society and Secretary of Education, is particularly valuable

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for its discussion of folkloric and ethnographic phenomena as they change and appear in different classes of rural society.

Róheim, Géza. Magyar néphit és népszokások. [Hungarian Popular Beliefs and Customs.] Budapest: Athenaeum [1927?]. Pp. 342. A study of Magyar folklore by the greatest Hungarian authority on primitive religions.

Szendrey, Ákos. A halott lakodalma. [The Wedding of the Deceased.] Ethnographia-Népélet, Vol. 52, pp. 44-53. Budapest, 1941. A treatise on the customs connected with death, especially those which parallel wedding customs. German extract.

Szendrey, Ákos. A magyar lélekhit. [Hungarian Popular Beliefs Concerning the Soul.] Ethnographia-Népélet, Vol. 57, 34-46. Budapest, 1946. Discusses the presence of the "shadow soul" concept in Magyar folklore, comparing it with similar ones of the Altaic peoples.

Szendrey, Ákos. Népi büntetőszokások. [Punitory Folk Customs.] Ethnographia-Népélet, Vol. 47, pp. 65-72. Budapest, 1936. Short article giving a resumé of what has been studied and is known on a relatively uncovered field.

Szendrey, Ákos. A népi élet társasösszejövetelei. [Social Gatherings of the Peasants.] Ethnographia-Népélet, Vol. 49, pp. 124-138. Budapest: Magyar Néprajzi Társaság, 1938. Discusses in- and outdoor gatherings of the Hungarian peasants by region and the customs connected with

them. The author clearly separates the customs which are fully alive from those only sporadically observed. 113

Szendrey, Ákos. A népi Társadalom tagozódása. [The Divisions of the Rural Society.] Ethnographia-Népélet, Vol. 48, pp. 187-198. Budapest, 1937.

Short and authoritative article on the divisions of the Magyar rural society stressing the ethnographic aspects, especially the ceremonies connected with the acceptance of new-comers into a community and the integration of an individual into a social group. With a German extract.

Szendrey, Ákos. A társasági érintkezés formái. [The Formalities of Social Communication.] Ethnographia-Népélet, Vol. 48, pp. 372-385. Budapest, 1937.

Short description of the forms of politeness among the Magyar peasants with copious examples of obsolete and modern greeting formulae. German extract.

Temesváry, Rudolf. Volksbräuche und Aberglauben in der Geburtshilfe und der Pflege des Neugeborenen in Ungarn. [Popular Beliefs and Superstitions Concerning Birth and Nursing in Hungary.] Ethnographische Studien. Leipzig: Grieben, 1900. Pp. viii, 146; bibliography.

Reliable, thorough study largely based on the author's own collection. Certain customs, however, have practically disappeared since this was published.

Tomori, Viola. Zur Psychologie der ungarischen Volksbräuche. [On the Psychology of the Hungarian Folk Customs.] Ungarische Jahrbücher, Vol. 17, pp. [293]-316. Berlin, 1937.

An excellent synthesis of the psychological motives underlying the Hungarian folk customs.

113 * Viski, Károly. Hungarian Peasant Customs. Budapest: Vajna, 1932. Pp. 194; 32 plates.

The work of an eminent Hungarian ethnographer for the English speaking general public. In spite of its inherent shortcomings, the book is unique of its kind and is a good introduction to the topic.

IX. ARTISTIC AND INTELLECTUAL EXPRESSION.

L'Art populaire hongrois. [Hungarian Folk Art.] Edité par la Section Ethnographique du Musée National Hongroi et l'Imprimerie de l'Université. Budapest, 1928. Pp. xxxi, 240.

This reliable work concentrates on decorative art, illustrated with a rich selection of reproductions taken from the collections of the Ethnographic Museum of Budapest.

Bátky, Sigmund [Zsigmond]. Das ungarische Bauernhaus. [Hungarian Peasant Houses.] Ungarische Jahrbücher, Vol. 18, pp. 247-262. Berlin: Gruyter, 1938. Illus.

Description of the different types of Magyar peasant houses. Two pages of illustrations.

Bartók, Béla. Cigányzene? Magyar zene? [Gypsy Music? Magyar Music?] Ethnographia-Népélet, Vol. 42, pp. 48-62. Budapest, 1931.

Bartók in this article draws a line between the two kinds of music, often confused even by native Hungarians, and discusses their mutual influence.

* Bartók, Béla. Hungarian Folk Music. Oxford University Press, 1931. Pp. 218; 87 musical scores.

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Bartók, the famous folk song collector and composer offers here a classification and study of the Hungarian folk music. Good English translation. Contains 320 songs, with music and words both in Hungarian and English, which are arranged according to their tonal pattern. Range and frequency tables of the motives. Errata.

Bene, Lajos. Magyar népmesék. [Hungarian Folk Tales.] Szolnok: Gárdonyi Géza Társulat, [1930?]. 6 vols.

A series of Magyar folk tales from the Jászság, Nagykunság and Kalotaszeg regions. Although designed for the general reader, this collection is very reliable.

Bierbauer, Virgil. A magyar épitészet története. [History of Hungarian Architecture.] Budapest: Magyar Szemle, 1937. Pp. 302.

The standard work in its field written by a well-known architect and historian of art.

Contes et légendes de Hongrie Recueillis et annotés par Sándor Solymossy del'Académie de Hongrie. [Tales and Legends of Hungary Collected and Annotated by Sándor Solymossy of the Hungarian Academy.] Paris: Editions Internationales [1936]. Pp. 493; 24 illus.

The best collection of Magyar folklore in French translation. The judicious choice of tales representing the main types of Magyar folklore was done by the foremost authorities in the field. There is a reliable note section with indications of sources and corresponding types in the folklore of the world.

Dános, Erzsébet. A magyar népballada. [Hungarian Folk Ballads.] Néprajzi füzetek, No. 7. Budapest: Hornyánszky, 1938. Pp. 171; index; bibliography.

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A thorough study of the origin, history and present-day characteristics of the Magyar folk ballads with an example of each type, a motive index, bibliography and a German extract.

* Divald, Kornél. A magyar iparmüvészet története. [History of the Crafts in Hungary.] Budapest: Szent István Társulat, 1929. Pp. 268; 16 illus.

Standard work in its field; unfortunately lacks bibliography.

* Éber, László. Müvészeti lexikon. [Encyclopedia of Art.] 2 vols. Budapest: Gyozo, 1935.

A highly authoritative work of its kind with a preponderance of entries on Hungarian art.

Gragger, Robert, ed. Ungarische Balladen. [Magyar Ballads.] Trans. by Hedwig Lüdeke. Berlin and Leipzig: Walter de Gruyter, 1926. Pp. lxiv, 206.

This, a German translation of Hungarian folk ballads selected by Mr. Gragger, Director of the Institute of Hungarian Studies at the University of Berlin who also wrote a comprehensive introduction treating the origins, development and characteristics of the genre. To the 39 folk ballads are added 14 ballads by János Arany, dean of Hungarian epic poets who lived in the 19th century. Arany as a ballad writer followed closely the patterns of the folk ballad. The monograph has a voluminous note section with bibliography of folklore collections, variants and sources for the melodies of folk ballads.

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* Hekler, Antal. A magyar művészet története. [History of Hungarian Art.] Budapest: Magyar Királyi Egyetemi Nyomda, 1934. Pp. 239.
The latest history of Hungarian art with abundant illustrations and a bibliographical section. Authoritative, but often lacking in detail, especially in treating modern art. Also available in German.

Hekler, Anton. Ungarische Kunstgeschichte. [History of Hungarian Art.] Berlin: Mann, 1937. Pp. 124; 159 illus.
Abbreviated German version of the author's Magyar művészet története. 159 illustrations.

Honti, John Th. [János]. Hungarian Popular Balladry. Journal of the English Folk Dance and Song Society, Vol. 1, pp. 166-172. London, 1932.
An English language resumé of the history of Hungarian folk ballads and their collection with a short description of their types.

Honti, Hans [János]. Verzeichniss der publizierten ungarischen Volksmärchen. [Index of Published Hungarian Folk Tales.] Folklore Fellows Communications, No. 81. Helsinki: Academia Fennica, 1928. Pp. 42.
Sub-title: catalogued according to Antti Aarne's Index.

Horváth, Cyrill. Középkori László legendáink eredetéről. [On the Origin of our Medieval László Legends.] Irodalomtörténeti Közlemények, pp. 22-57, 161-181. Budapest, 1928.
Reliable article on one of the most important groups of Hungarian historical legends.

Irodalomtörténet. [Literary History.] Budapest: Magyar Irodalomtörténeti Társaság, 1910 [?] --.

113

Reliable periodical published by the Hungarian Society for Literary History.

Irodalomtörténeti Közlemények. [Publications in the Field of Literary History.] Budapest: Magyar Tudományos Akadémia, 1894 --.

Reliable source of information published by the Hungarian Academy of Sciences.

K[illegible]olyi, Alexander F. Hungarian Pageant: Customs and Art of the Hungarian Peasantry. Budapest: Vajna [1939] Pp. 113; 16 illus; 7 songs.

A sketchy popularized volume on Hungarian peasant dancing, music, art, marriage, and on the Gyöngyösbokréta 'Pearly Bouquet,' a pre-war organization for popularising Magyar folklore in the country and abroad. Sixteen illustrations, seven songs.

Keresztury, Dezső. Die neueste ungarische Literatur (1914-1933). [Modern Hungarian Literature: 1914-1933.] Ungarische Jahrbücher, Vol. 13, pp. 73-102, 310-344. Berlin, 1933.

A reliable article.

Mikó, Gábor. A hortobágyi pásztorművészet. [The Art of the Hortobágy Herdsmen.] A Déri Múzeum Néprajzi Osztályának Közleményei, No. 13. Debrecen, 1940. Pp. 32.

A well documented and illustrated monograph describing the artifacts of the Hortobágy herdsmen.

Magyar Iparművészet. [Magyar Crafts.] Budapest: Országos Magyar Iparművészeti Társulat, 1897 --.

A reliable and well illustrated periodical published by the Hungarian Society of Applied Arts.

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Magyar Népköltési Gyüjtemény. 14 vols. Budapest: Kisfaludy Társaság, 1872-1924.

The most complete collection of Hungarian folk tales published by the Kisfaludy Society. See further bibliographies of Hungarian folk tale collections in Magyarság néprajza, vol. 3, pp. 325-326.

Németh, Antal, ed. Színészeti lexikon. [Theatrical Encyclopedia.] 2 vols. Budapest: Győző, 1930.

A reliable special encyclopedia of theater and other forms of entertainment, with special emphasis on Magyar materials. The voluminous entries on folk drama are by K. Viski, the foremost authority on the subject.

Ortutay, Gyula. A magyar népmüvészet. [Hungarian Folk Art.] 2 vols. Budapest: Franklin [1941]. 700 illus.

The author, a well-known Hungarian folklorist--but a lesser authority on ethnography--gives here the most recent comprehensive work on folk art, especially decorative art. The abundance of illustrations, over 700 of them including 64 plates in color, is vitiated by the many errors of carelessness in the captions.

Palotay, Gertrud. Izlésnyilvánulás a népi ruházatban. [The Manifestation of Taste in Folk Costumes.] A Magyar Nemzeti Múzeum Néprajzi Osztályának Értesítője, Vol. 32, pp. 187-190. Budapest, 1940.

The author discusses the peculiar ways in which peasants wear certain pieces of clothing, how they stress features of the human body by choice of colors etc.

113 Péter, András. A magyar muvésset története. [History of Art in Hungary.] 2 vols. Budapest: Lampel-Wodianer [1930?]. Illus.

The most up-to-date synthesis of the artistic activity in Hungary up to modern times. The richly illustrated and otherwise excellent work lacks a discussion of folk art.

* Pintér, Jeno. Magyar irodalomtörténete. [History of Hungarian Literature.] 7 vols. Budapest: [Magyar Irodalomtörténeti Társ.] 1930-1934. Bibliography.

The standard work in its field which it covers to the end of the 19th century. Bibliography at the end of each chapter; special bibliography of works on Hungarian literary history.

* Pintér, Jeno. Magyar irodalomtörténet, VIII: A magyar irodalom a 20. sz. elso harmadában. [History of Hungarian Literature, 2 vols.] Budapest, 1941. Pp. 1419.

Posthumous work of the great literary historian; conclusion of his 7 volume history of Hungarian Literature.

Schöpflin, Aladár.- Die ungarische Literatur im 20. Jahrhundert. [Hungarian Literature of the Twentieth Century.] Ungarische Jahrbücher, Vol. 5, pp. [177] -230. Berlin, 1925.

Informative article by one of Hungary's leading literary historians and critics.

Sebestyén, Karl [Károly.] Ungarische Bauernmöbel. [Hungarian Peasant Furniture.] Ungarische Jahrbücher, Vol. 18, pp. 234-246. Berlin: Gruyter, 1938. Illus.

Short description of the interior of a Magyar peasant cottage. One page of illustrations.

113

Szabolcsi, Bence. Morgenland and Abendland in der ungarischen Volksmusic. [Orient and Occident in Hungarian Folk Music.] Ungarische Jahrbücher, Vol. 18, pp. 202-217. Berlin, 1938.
A reliable treatise of Oriental and Western influence upon Hungarian music. Notes.

Szerb, Antal. Magyar Irodaloztörténet. [History of Hungarian Literature.] 2 vols. Cluj-Kolozsvár: Erdélyi Szépmives Céh, 1934.
On Hungarian literary history. A well organized and documented series of essays on the literary epochs of Hungary and its major writers, with an excellent background study of European literary history and the influence of Western schools upon Magyar authors.

Szilasi, Béla. Hungarian Folk Songs. Budapest: Vajna, 1935, Pp. 102.
An entirely unreliable dilettante collection of Magyar folk and art songs. Listed here for the sole purpose of warning those who might be misled by the convenience of this work because it is in English.

Viski, Károly. Hungarian Dances. London: Simpkin Marshall; Budapest: Vajna [1937]. Pp. 194; 32 plates.
English translation of the most authoritative single volume on Magyar dances. The author, one of the most outstanding Hungarian ethnographers, curator of the Hungarian Ethnographic Museum, and professor of ethnography at the U. of Budapest, treats the relationships between folk dances, music, and songs. The description of the movements are within the vocabulary of the layman, excluding the choreographic terminology. 32 plates.

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113 Wagner, Lilla. A magyar népmese és szociológiai tanulságai. [The Magyar Folk Tale and its Lessons for the Sociologist.] Századunk, pp-282-286, 319-359. Budapest, 1928.

Analysis of Hungarian folk tales as sociological utopias. A challenging article.

X. RELIGION.

* Bálint, Sándor. Népünk ünnepei. [The Holidays of Our People.] Budapest: Szent-István Társulat, 1938. Pp. 310.

A study of the religious folklore of the Magyars, especially the Catholic customs. Very reliable.

Gerevich, Tibor, et al, ed. Magyar katholikus almanach. [Hungarian Catholic Almanac .] Budapest: Országos Katholikus Szövetség, 1927 --.

This serial contains valuable information on different aspects of Catholicism in Hungary and religious questions in general.

Illyés, Endre. A magyar református földmíveló nép lelki élete különös tekintettel vallásos világára. [The Spiritual Life of the Hungarian Peasants of the Reformed Faith with Special Reference to their Religious Conception of World.] Szeged: the author, 1931. Pp. 222.

Abundant folkloric material. Discusses inter-denominational relations also.

Kecskeméti, Vilmos. Zsidó évkönyv. [Jewish Yearbook.] 2 vols.

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Budapest: Arany János könyvtár, 1928-1929.

Reliable information on the history of Jewish communities in Hungary and their actual situation in the Magyar society.

* Manga, János. Magyar katolikus népélet képekben. [Hungarian Catholic Folklore in Pictures.] Budapest: Misztótfalusi [1947]. Pp. 81; illus.

A brief account of the customs of the Christian year with a cogently argued appreciation of the impact of Christianity upon Magyar folklore in general. Good choice of illustrations. Often fails to pin down the range and the incidence of individual customs.

Nyisztor, Zoltán. Szekták Magyarországon. [Sects in Hungary.] Budapest: Szent István Társulat, 1926. Pp. 89.

Although this is an apologetical work by a Hungarian Jesuit, it gives reliable information on the sects of foreign origin which appear sporadically in Hungary, such as Methodists, Millenists, Mormons, Nazarenes and the Salvation Army.

* Révész, Imre. Hungary's Christian Denominations Today and in the Past. Hungarian Quarterly, Vol. 3, pp. [108]-116. Budapest, 1937.

Short reliable article.

* Solymossy, Alexander [Sándor]. The Primitive Religion of the Hungarians. Hungarian Quarterly, Vol. 3, pp. 472-484. Budapest, 1937.

Article by one of the greatest living authorities on primitive religion of the Magyars.

113 Szász, Zoltán. Magyarság és zsidóság. [Magyars and Jews.] Budapest: Szekulesz, 1926. Pp. 260.

The nearest to an unbiased account of the relations of Jews and Christians in Hungary.

II. HEALTH, SANITATION, AND PUBLIC WELFARE.

* Csorna, Kálmán. A szociális gyermekvédelem rendszere. [The System of Social Protection of Children.] Budapest: Eggenberger, 1929. Pp. 278; bibliography.

After an introduction discussing the international background of social protection of children and youth, the author gives a detailed account of the problems and achievements in the same field in Hungary. Reliable source of information for the period it covers.

Ecseri, Lajos. A magyar földmüvesnép munkája. [The Work of the Hungarian Peasantry.] Szentes: Rónai, 1930. Pp. 56.

A short, but reliable, sociological study of the working conditions of the Magyar peasants.

* Egészség. [Health.] Budapest, 1887 --.

This periodical is for the general public but it is nevertheless a good source of information on health conditions in Hungary.

Gortvay, György. A veneriás betegségek statisztikája Magyarországon. [The Statistics of Venereal Diseases in Hungary.] Budapest: Athenaeum, 1930. Pp. 62.

Up-to-date, reliable study.

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* Johan, Béla. Gesundheitsdienst auf dem Lande in Ungarn. [Health Service in Rural Hungary.] Budapest: Veröffentlichungen des Königlichen Ungarischen Staatlichen Hygienischen Inst. Nr. 10 [1939?]. Pp. 240; tables.

The author, a former Undersecretary of State for Health, describes the achievements of his government in a better health service for the Magyar villages and the needs still unprovided for. Several tables.

Keller, Lajos, ed. Az Országos Stefánia Szövetség 15 éves működése. [The Fifteen Year Activity of the National Stefánia Association.] Budapest: Egyesületi Kiadó RT, 1931. Pp. 170.

The Stefánia Association was first a voluntary, then a State administered organization for the care of mothers and children in pre-war Hungary. This study discussing the achievements of this organization offers the reader abundant statistics on health in Hungary at that time.

Kerbolt, László. A beteg falu. [The Sick in the Village.] Pécs: Egyetemi Nyomda, 1934. Pp. 129.

An essa on the hygienic conditions prevailing in the Magyar villages, published by the Pécs University Press. The author is a widely travelled practician and medical officer who speaks with first-hand knowledge and experience.

* Kovács, Alajos. Lakásviszonyaink a közegészségügy szempontjából. [Our Housing Conditions from the Point of View of Public Health.] Magyar Statisztikai Szemle, Vol. 4, pp. 655-661. Budapest, 1926.

Reliable data, based on official figures.

113 Kuczynski, Robert René. The Balance of Births and Deaths. Vol. II: Eastern and Southern Europe. Washington, D.C.: The Brookings Institution, 1931. Pp. xii, 170.

Excellent evaluation of official Hungarian government figures on vital statistics.

• Népegészségügy. [Public Health.] Budapest: Magyar Királyi Népjóléti és Munkaügyi Minisztérium, 1920 —.

Published by the Royal Hungarian Ministry of Public Welfare and Labor, this periodical is an important and reliable source of information. Its supplement, the Anya és csecsemővédelem 'Protection of Mothers and Infants' is edited by the Zöldkereszt 'Green Cross' organization which was sponsored by the same Ministry and specialized in the hygiene of the rural areas.

Pettkó-Szandtner, Aladár ed. A huszonötéves állami gyermekvédelem emlékkönyve. [Almanac on the Twenty-fifth Anniversary of the Public Protection of Children.] Budapest: Népjóléti és munkaügyi minisztérium [1926?] Pp. 434; 3 tables; 7 graphs.

Official government publication with reliable figures.

Pfeiffer, Miklós. Magyarország halálozási és természetes szaporodási viszonyai. [The Rates of Death and Natural Reproduction in Hungary.] Special issue of the periodical Népegészségügy, No. 7, Budapest, August 1926. Pp. 212.

A reliable and detailed demographic study.

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